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THE FESTIVAL OF THE TRANSLATION OF THE SCRIPTURES: BEING THE NARRATIVE OF AN INCIDENT BELONGING TO THE TIMES OF THE REFORMATION. BY THE REV. F. A. COX, LL.D.

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ONE of the most important events in history is, by universal consent, the *Reformation*. Whether we advert to the nature of the subject itself, which excited the fierce discussions of that period; to the magnitude of the interests involved in their result; to the influence of the great questions which were then agitated, both upon cotemporaneous and succeeding movements in the religious and political communities; or, lastly, to the extraordinary developments of mental energy and moral character which were then elicited,—scarcely any era can so much deserve the consideration of the philosopher and the Christian. Accordingly, it wants nothing, even of the interest, and we might almost say, of the excitement at first awakened, although three centuries have elapsed since the commencement of the mighty struggle,—the *commencement* it may reasonably be termed, because the two ecclesiastical systems, which were then brought into conflict, are still in hostile operation; and, from the very nature of their principles respectively, can admit of no compromise.

The general progress of knowledge, the increase of civilization, and the degree of ascendency in the scale of nations acquired, and at present maintained, by the people who are the most zealous and effective supporters of Protestantism—which, although then only struggling into existence, now sways the councils of princes, and the sentiments of millions,—undoubtedly tend to modify the *character* of the warfare, and the language of those who urge it forward. It is, nevertheless, momentous and vital, as well as continual, necessarily implicating the highest interests of the human race. As Christianity itself, in conformity with the predictions of its divine Author, has triumphantly resisted the opposing forces of the world, and secured a spiritual rule amidst the downfall of successive empires, we anticipate, and upon the same authority, that *pure*, in contra-distinction from *corrupted* Christianity, must obtain a final and everlasting dominion.

To either of the two, therefore, which have a kind of natural contrariety in principle, admitting, as it has been just intimated, of no compromise, may be applied, and with a cheerful confidence as to the issue, the celebrated test of Gamaliel,—"If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

All the world is now acquainted with the general outline of the story. Albert, Elector of Mentz, having received the commission from Leo X., to dispense indulgences in Germany, sent Tetzel, a Dominican friar, into Saxony, as

his agent. This man possessed an insinuating eloquence, which was combined with sufficient effrontery and zeal in the cause. The success of his efforts in the immediate vicinity of Wittemberg, roused the indignation of Luther, who was, at the time, professor of theology and philosophy in the University.

About the end of September, 1517, this indignation burst forth in his publicly maintaining ninety-five propositions against indulgences, which were afterwards affixed to the doors of the principal church. Tetzel published two theses in reply, and burnt his opponent's writings. The students, contrary to their professor's wish, recriminated on Tetzel in a similar manner. The controversy was, for some time, of a private nature, till the Pope summoned Luther to appear before him at Rome, within sixty days, to answer for his heresies. The Elector Frederic, however, screened him from the papal violence, by representing that his case belonged entirely to the jurisdiction of a German tribunal, and must be decided by the ecclesiastical laws: upon which, it was referred to Cajetan, the cardinal legate at the diet of Augsburgh; and afterwards to Miltitz, a Saxon knight, at the Romish court.

Subsequently, a public disputation was held at Leipsic, whither Luther and Melancthon accompanied their friend Carlostadt, the divinity professor, who was engaged to discuss the points of difference with Eckius. Luther himself, at length, took the place of Carlostadt in the dispute: the chief result of which was, on the one side, to envenom the popish party; and on the other, to rouse Melancthon into a more avowed attachment to the reformed cause.

In June, 1520, the Pope, at the instigation of Eckius and the Dominicans, issued a bull of excommunication against Luther; who, on the 10th of December following, publicly committed it to the flames, together with the decretals of the pontiffs, in token of his resolved and final separation from the Romish communion.

Leo applied to Charles V., immediately after his coronation as emperor, to punish the great offender; but the influence of Frederic, surnamed The Wise, whose sagacious policy was, throughout, of eminent service to the newly promulgated doctrine, was sufficient to procure a diet at Worms, professedly for the purpose of fair inquiry. At this crisis, the friends of Luther became excessively alarmed, while his own intrepidity increased with the danger; and, as his friend, expresses it, "*he would have willingly purchased the advancement and glory of the Gospel at the price of his blood!*" His person was indeed unmolested, at which we may be justly surprised; but an edict was issued in the name of the emperor, declaring him a member cut off from the church, a schismatic and heretic, and interdicting all persons from receiving or protecting him, under penalty of high treason. Frederic, however, contrived to have him seized, as if by ruffians, on his return, and conveyed to the castle of Wartenberg, near Eisenach. The consequences of this event were, in various ways, favourable to the Reformation; in despite alike of Henry the Eighth's virulent hostility and his defence of the seven sacraments, and the condemnation of Luther's writings by the divines of the Sorbonne in France.

The "Loci Communes Theologici" of Melancthon, first issued in 1521, contained a plain exposition of the leading sentiments of the

Reformers, and proved of great importance in diffusing religious truth. The noblest achievements however, of this, and a few subsequent years, was the Translation of the Scriptures into the German language. This noble work was begun by Luther, during his temporary banishment; and afterwards carried on to its completion, by the united efforts of himself, Melancthon, Caspar Cruciger, Justus Jonas, and others.

Notwithstanding the intemperate zeal of Carlostadt, the blind enthusiasm of the Anabaptists of Muncer, the rise of the sacramental controversy which had a tendency to divide chief friends, the death of Frederic the Wise, and other apparently untoward events, the reformed cause was placed, by this achievement, upon a foundation sure and impregnable. The "seed of the kingdom" was now effectually sown; and though storms might agitate the atmosphere and deluges descend, they could not affect, except beneficially, the secret and powerful vegetation of the imperishable word. It took "deep root downwards," and produced "much fruit upwards!" working its way, and diffusing its resistless influence in every direction.

After the completion of this important labour, it was the custom of Bugenhagen (called also, Pomeranus, from his country), to celebrate the event, in a manner consonant with his benevolent disposition. It was his custom to invite a select company of friends to his house, at each returning anniversary. This meeting acquired the name of *The Festival of the Translation of the Scriptures.* The reader may not be disinclined for once to make one of this illustrious, though small assembly: he is requested, therefore, to plume his imagination to the backward flight over three centuries of time, and enter the dwelling of the venerable pastor of Wittemberg.

It is now the year of the Christian era 1535.

Upon the countenance of *Bugenhagen* might be seen depicted that gentleness and kindness, which even his bitterest enemies admitted to be a characteristic feature of the mind. The force of conviction had united him with the friends of the Reformation, after he had long persisted in disseminating opposite doctrines; but, having once embraced the truth, he laboured with indefatigable assiduity to diffuse it, in Hamburgh, Lubeck, Denmark, and other places. His zeal, however, was undebased by asperity and virulence. He won his way by sound argument, supported by an extensive erudition; and having afforded valuable assistance in preparing the German version, this anniversary was, to him, a day of peculiar and holy excitement. Although he had now lived fifty years in the world, and had engaged, with all his intellectual vigour, in the painful struggle which had marshalled so many mighty spirits on either side, the placidity of his temper, the benevolence of his feelings, and the piety of his heart, were such as to give him an air of comparative juvenility, and he seemed like a verdant plant beside the rivers of waters.

Opposite to this excellent man, occupying what, in modern times, we should call the vice-presidency of the convivial board, sat one who was his junior by several years, but perhaps his equal in solid and various learning. This was *Justus Jonas*, principal of the college, an office he had now discharged for fourteen years, with distinguished honour to himself, and advantage to the reformed cause. Educated a lawyer, he had become, under

the combined influence of circumstances and religious feeling, a preacher. Perhaps his general appearance bespoke thoughtfulness, rather than ardour; but with the penetrating eye of his original calling. It was evident that his opinions had great weight with his friends, and his conversation was often tinctured with classical allusion.

On the one side of Jonas was *Aurogallus*, whose patient labour and industry were of eminent service in advancing the new translation; a sober, well-instructed man, and teacher of languages, at Wittemberg. Near him, *Rorarius*, the indefatigable corrector of the press, was seated.

The youngest of this venerable party, *Caspar Cruciger*, was not, however, the least in point of literary attainments. In Chaldee, especially, he was acknowledged to be pre-eminent; and he well merited an honourable place at this feast of friendship, with *George Major*, of similar age.

In this illustrious group of Christian heroes, there were two, towards whom the eye of every spectator, had spectators been admitted, must have instinctively turned; for, independently of the part they had taken in the religious movements of the age, there was an attraction about their appearance respectively, though each was strikingly different from the other, that rivetted attention at once. The one, who occupied the seat on the left hand of the president, was tall and muscular in his figure. His eye was generally bent downwards, with an expression of modesty, not to say of diffidence; yet, whenever it was raised, there was a fire in it which bespoke alike acuteness and imagination. His smile occasionally bordered upon a sarcastic expression, altogether remote, however, from malignity; but in general it was all benevolence. His manner indicated that he was always willing to learn; but his countenance and language proved that he was born to teach. He possessed, undoubtedly, the most cultivated mind in the circle; and in rank, both as a learned man and a reformer, was pre-eminent. Conversible, but not obtrusive; affectionate, perhaps pliant, but not weak; acute, but not querulous; facetious, but not inconsiderate, or prone to levity; learned, but not vain; great in intellect,—greater in activity,—greatest in piety. Can it be doubted that this was *Philip Melancthon?*

The master spirit of the age only remains to be introduced. Introduction, indeed, he needs not; for the stout, open-faced, bold-looking occupant of the chair on the president's right, could be no other than *Martin Luther*. His enterprising, intrepid spirit, breathed in every word, in every look, in every attitude of his body. He was, nevertheless, kind, though still somewhat dogmatic, to his chosen few; and on this occasion naturally shone as the sun of the system. Light and cheerfulness were spread around him; and if he evinced at times, even here, the vehemence and arrogance of his mind, and the rudeness of an unpolished manner, it must be recollected that his redeeming qualities (and who could regard the *exterior* only?) were precious jewels in that inelegant casket.

But we will no longer detain the reader from the animated conversation we wish to record, and in which he may not find it difficult to trace some of the peculiarities of the individuals concerned, while he is led to perceive the general position in which the affairs of the

Reformation stood at that juncture.

Bugenhagen. Well, Jonas, what think you by this time of the *Lutheran Tragedy?**

Justus Jonas. Truly, my friend, I must confess that a festival is rather an inappropriate scene in a drama of such a character; unless, indeed (which I trust will not be the case), it is to issue in a melancholy catastrophe. With reference to the church of Rome, the description may not be inapplicable; for the last thirty-seven years have been sufficiently afflictive to the Popedom, the whole body of which seems to writhe with anguish, like the gladiator who has received the mortal stroke.

Luther. Yes; and I fancy it has been a period tragical enough to him who invented the expression. With all my feelings of indignation at the vacillating conduct of Erasmus, I can hardly help mingling those of real pity. He seems ever to have been goaded by conviction, yet bridled by fear. I admire his fine and cultivated mind, while I detest his miserable indecision. The fact is, he has always been desirous of conciliating, without venturing openly to unite with us; and, on the other hand, has been sagacious enough to discern the vices and absurdities of the Popish church, without having the nobleness of character to sacrifice his reputation on the holy altar of truth. I pity, I say, while I blame the man, who is neither for Christ nor against him; in whom the fear of shame predominates over the love of God; and whose name will descend to posterity at once emblazoned with distinction, and tarnished with dishonour.

* The description given by Erasmus of those religious contentions which issued in the Reformation.

Bugenhagen. I must own that I participate in your sentiments, Martin. The vacillation in question has not been that which may be supposed to arise from a doubt of the evidence adduced in support of a system of doctrine, or in proof of the justice of the cause; for we are assured that Erasmus admits that we are on the side of truth, and have not been guilty of any flagrant indiscretions. It is simply the result of an apprehension, well-founded, indeed, but unworthy of consideration, that in becoming a reformer he loses his influence as a Catholic, and his associations as a scholar.

Cruciger. I cannot forget the sentiments he expressed in a letter which our beloved Bucer shewed us, in which he distinctly intimated that his love of life was stronger than the love of truth.

Major. On which account he wished to decline being present at the diet of Augsburg.

Jonas. Erasmus is no hero of the order of the three hundred at Thermopylæ!

Melancthon. My dear friends are, I think, going too far; for —

Luther (interrupting him).— Now, Philip, I beseech you, let us have none of your apologies. You know very well his wariness, which I call weakness—criminal weakness. Erasmus was a dastardly fellow, and dare not avow his convictions that the Confession was the substantial Gospel.

[A gentle smile played upon the lips of Melancthon, which bespoke at once his estimate of the language and character of the great reformer. It shewed his reverence for his person, and dislike of his impetuosity. Accustomed, however, to his frequent ebullitions of feeling, but assured that they proceeded from mere temporary excitement, far more than from any

spirit of domination, he generally let the hurricane pass unnoticed; justly calculating, that the tranquillity of his mind would certainly and speedily return. As though he heeded not, therefore, Melancthon continued his remarks:]

Some allowance ought surely to be made, both for the peculiar character of mind which distinguishes Erasmus, and for the circumstances in which he is placed. He is, in a sense, of neither party, and yet of both. I grant you, he is involved in difficulty by his own fault: he was, perhaps, never made for a martyr, in the highest sense; and yet he is involuntarily crucified, by the almost concurrent feelings of friends and enemies.

Luther. Crucified! Yes, and he deserves his fate.

Melancthon. Is it not possible, however, to be guilty of excess, even in a good cause? Were we scrupulously to examine the conduct of some of the earliest disciples of our Lord, I question if their zeal might not, in certain cases, be deemed extravagant. They were not right in courting persecution—in voluntarily running into danger, and even irritating their persecutors for the direct purpose of instigating them to inflict a violent death. Their motive, indeed, was pure; but their proceedings extravagant. Was it not, in some degree, zeal without knowledge?

Luther. I tell you, my dear Philip, yours is a shuffling kind of argument: it is nothing better than an evasion of the question, and a sagacious apology for a cold, calculating, vacillating man. Can you be so absurd as to persuade yourself that you have produced a parallel case? Has there ever been any thing in Erasmus that resembles the heroism of the first Christians to whom you refer, even 'bating what you are pleased to denominate their extravagance? I am satisfied, that while *his* religion is full of policy, *theirs* was full of heroism. And you, Philip, you would even extenuate his sneaking cowardice, and condemn their noble boldness! Give me death in a good cause, rather than life in a doubtful one! I would rather be called an extravagant fool for Christ's sake, than a hesitating sycophant, or an artful go-between, for the world's sake. I shall not, perhaps, contend that they were altogether justifiable in volunteering to suffer, and designedly enraging the tigers; but there was in their behaviour, and even in the very excess of their zeal, a certain grandeur, a daring so sublime, that their names must be had in everlasting remembrance. I trust that some of us, at least, have had the grace to imitate their boldness; and to "go forth," in an age too resembling theirs—when the lion roars again, and hell is in arms,—to "go forth in the presence of our persecutors, rejoicing that we are counted worthy to suffer shame for the name of the Lord Jesus." I said, at a former period, that I would go to Worms, though there were as many devils there as there are tiles on the houses; and I say again, that I would meet the wretched progeny of the mother of harlots, though every hand wielded a thousand swords, and every stone in my way were an incarnate fiend! These are no times for temporizers; but blessed be God, we have obtained many triumphs, and our cause is and must be successful.

Melancthon.—As to its success and ultimate establishment, I entertain no apprehensions, at least, no despondency. The providence of God has wonderfully overruled events, even those which appeared disastrous; and God has promised never to forsake his church: I may

state also, and I take it as no inconsiderable proof of his kind designs, that he has wonderfully brought us together as coadjutors in the work which is dear to all our hearts. The thought of what we have been enabled to accomplish, however imperfectly; and of the endearing union which has subsisted amongst us; and I might even humbly add, the adaptation of each as an instrument to fulfil the destinations of Providence, will no doubt furnish delightful retrospections on the bed of death, and a glorious subject of converse in the celestial world. At the present moment, however, I must acknowledge, that I am sensibly oppressed with the afflictions of the church; particularly the vain attempt at Leipsic to restore union, and the hollow pretensions that have so frequently been held out with regard to a general council.*

Luther. How you could have expected union at Leipsic, is to me astonishing! My dear Philip, you are deceived in these people: you are always fancying that they are willing to be reconciled, and be at peace with us; and so indeed they are, upon one condition, and one only, that we sacrifice all the essential principles for which we have been so long and strenuously contending. Cerberus will be quiet enough, if you will give him a proper sop, and dip it well in concession; but you see that the firmness with which you so honourably maintained your ground in the late discussions, rendered all your attempts abortive; and the dog, depend upon it, will bark still, and bite too.

Major. Our friend must console himself amidst his and our disappointments, that the reformed cause seems to wear a promising aspect, both in England and France; and it is no small honour to have been invited by the two potentates into their respective countries. If I am rightly informed, the queen of Navarre, and other illustrious women, urged the king of France, her brother, to send the invitation.

Bugenhagen. Yes, it was an honourable call, and my dear Philip might have fulfilled a noble and useful service; but I fear with great personal hazard.

Jonas. It might have been a perilous, but would certainly have been a glorious undertaking.

Melancthon. You are well aware, friends, that I was desirous of going: it might, as you remark, have been dangerous; but I trust I have never disowned or deserted principles I hold dear, when it has been required that they should be solemnly avowed.

[All concurred in this declaration; and the fact seems to have been, that although this eminent reformer was amiable by nature, and on some occasions overawed by Luther's violence, on points in which perhaps he did not fully agree with him, or had not entirely decided; yet, in his encounters with the adversaries of the Reformation, he was uncompromising, and faithful to his principles, whatever might be the probable results.]

Cruciger. I regret exceedingly that the Elector would not consent to the proposal.

* An attempt was made to allay religious animosities, by the meeting of Melancthon and Pontanus on the part of the Protestants, with deputies sent to Leipsic by Ferdinand and Duke George on the part of the Catholics. Vehus, who represented Ferdinand, produced a form of concord; but it affirmed the most objectionable doctrines of Popery, particularly the meritorious efficacy of the mass to obtain the remission of sins. In these conferences, Melancthon appeared at once the inflexible adherent to essential truths, and the zealous promoter of peace and piety.

Major. That is my feeling.

Luther. Regret it? Yes, and I blame him too. He was wrong and foolish. John Frederic is a zealous patron, and a worthy successor of Frederic and John; but has shewn too little judgment in this case, or too much selfishness. No man values Philip more than I do, if half as much; but I would have said, Go, cost what it will; yes, if it cost his life. These are times, and this is a cause, in which we have already encountered, and must again face both men and devils; and I would say of our religion, as the poet does of our country—

"Dulce et decorum est pro patria mori."

The Elector was wrong, very wrong. It is galling to know, which I am assured is the fact, that the very expectation of seeing Philip had already put a stop to the persecutions in France.*

Bugenhagen. It is, however, most gratifying to find, that France and England have sent these requests; and especially that in the latter good is doing. I have been exceedingly gratified with the cordial, and even entreating terms in which Francis has written, and with the fact, that even Cardinal Bellaius and Langey have seconded the mission of Voræus.

Luther. Yes, yes, this is all very good; but I have no doubt there is a touch of temporizing policy in the proceedings of Francis. He is very anxious about his claims on Italy, and very desirous of gaining the Protestant princes to his interests, by a little accommodating flattery, where he imagines it will answer his purpose. He may talk as he pleases, for this costs nothing; but I abhor the man, after all, that can, at the very moment of his application in sugared words, burn six Protestants as heretics! The fool can praise and persecute by turns.

Bugenhagen. I could have wished our dear Philip had gone—he would have fathomed his sentiments, as well as promoted our cause; but I should have felt deeply apprehensive on his own account. Francis I. is, I have no doubt, a dissembler. Cardinal Tournon was a violent remonstrant against the invitation; and will any one believe that the Sorbonne divines can forget the satirical pen of Melancthon?

Luther. No, no; the Parisian Sophists are of no temper to forgive or concede. Your flagellation of them, Philip, was gloriously done; and I protest, the day I received it was one of the happiest in my *Patmos.**

A pause having ensued, Bugenhagen rose and left the room. In a few minutes he returned, with a copy of Melancthon's celebrated Rejoinder in his hand, proposing to read a few passages in it, which he had particularly marked, as not only amusing, but illustrative of the essential cause of disunion between themselves and the Catholic church. The modesty of the author would have prevented this display, even amongst bosom friends; but upon his friend Bugenhagen insisting that the remarks

* This is mentioned in Seckendorf's History, and in Luther's works.

* When Melancthon's book against the Sorbonne divines was published, Luther was in his confinement at Wartenberg. They had condemned his writings formally, April 15th, 1521, calling them "poisonous errors;" and charged him with rashness, in opposing the opinions of the Universities and Holy Fathers of the Church, "*as though, forsooth, God had given him the knowledge of many truths necessary for salvation, which the church had been ignorant of during past ages, being left by Jesus Christ, her spouse, in the darkness of error!*"

in question were singularly suitable to the occasion of their meeting, as *commemorative of the Translation of the Scriptures into the German language*, and upon Luther's emphatic appeal against Philip's hesitation, he submitted. Bugenhagen, therefore, proceeded with his citations.—

"Luther is accused of heresy, not because he differs from *Scripture* but from the *Holy Fathers, Councils*, and *Universities*, whose opinions are received as the first principles of religion! But are Holy Fathers, and Councils, and Universities, to decree the articles of Christian faith? And how can this be the case, when they are liable to err,—Occam himself being judge, if you will not credit me? Is our faith to depend upon the opinions of men? So did not Paul determine, when he affirmed, that 'other foundation can no man lay than is laid, which is Jesus Christ.'

"Luther, then, does not dissent from *Scripture*, but from *your* judgment, and from the sense which the *Fathers, Councils*, and *Schools*, have adopted; and this, I see, is the great cause of the controversy, and the great sin he has committed! But what, after all, is decreed by the Councils, when some things are false, and some true; some conformable to Scripture, and some contrary to it; so that Scripture must be the *final appeal*, and if any passages be obscure, they are to be compared with others; and thus Scripture will explain itself. 'If an angel from heaven,' says the apostle, 'preach any other gospel than what I preach, let him be accursed.'

"Surely, then, Luther may oppose the obvious sentiment of Scripture, to Councils, Fathers, and Universities! What can these Sophists reply? What sort of logic, and what kind of glosses can they use, to avoid the inference from these statements? Either deny that there is any certain sense in Scripture, or acknowledge that Luther is justifiable in placing its dictates in opposition to human opinion.

"It is written, if an offender refuse to hear the church, let him be as a heathen man and a publican. I pray, now, what do you call *the church?* No doubt, the *French* or *Sorbonne church!* But how can that be the church of Christ which has not the word of Christ, who testifies that his sheep hear his voice? We denominate *that* his true church, which is built upon *the word of God*, and which is nourished, fed, and governed by it; in a word, which derives every thing from, and judges of every thing by the *Gospel of Christ;* for 'he that is of God, heareth the words of God.'"

Luther.—Excellently said, Philip! that is what I call sound divinity and irrefragable argument! What signify Councils, Fathers, and Schools; their contradictions and absurdities are endless. I was, as you know, once besotted enough to take the *ipse dixit* of any one of them as a Christian law, and thought nothing of an apostle in the comparison! Your inquiry, *What do you call the church?* is one of vital importance; the decision of which involves the very foundations of faith. The question essentially is, *are we to depend on human or divine authority?* Councils are always wonderfully suspicious things; but, with regard to Fathers individually, though liable to be warped in their opinions by circumstances and association, yet I would respect them to a certain extent. They may be sometimes judicious, as commentators or expounders of Scripture; but when

they pretend, or others for them, to substitute their dogmas, or impose their authority, in place of divine inspiration itself, I abominate their impiety, and ten thousand devils should never force me to obey. But my reverence is somewhat proportioned to the antiquity of the men. If I have the clear sentiments of such men as Ignatius and Polycarp, or others I could name, I begin to pause, and examine my own views; since they drank of the pure stream as it issued from its very fountain, and before it became polluted by governments, and poisoned by popes.

Jonas. It is plain enough, from the most cursory examination of ecclesiastical history, that there were many corruptions creeping into the church of Christ before the rise of popery.

Luther (interrupting.) Yes, indeed; but you should rather say they *galloped* into the church, like an army furiously invading a territory, and spreading ruin and desolation over a fair and fertile province.

Jonas. Well, Martin, I retract the word, and adopt your own. Certainly, the corruptions of Christianity were most rapid in their advance, as well as very early in their introduction, and most awful in their character. It is, I fancy, more easy to trace their origin, than to ascertain their extent, or to follow in the steps of their swift diffusion. Did they not, in fact, all spring from one common and obvious cause, *the neglect of the sacred Volume?* Mankind could not be satisfied either with the authority or revelation of heaven, but would elevate themselves to a participation of the throne, and insist upon that dominion over faith, which even apostles disclaimed.

Bugenhagen. You are unquestionably right, Justus; and this has occasioned the conflicts which have been carried on between the church and the world, in all ages: an unequal conflict as to *means*, for the true church has ever been poor, and feeble, and despised; yet has she triumphed in the might and by the aid of her glorious head, the Captain of Salvation, over the armed and confederated powers of earth and hell. I look upon the preservation of the church, during so many ages of oppression and corruption, as nothing less than a moral miracle. GOD was "for her," and therefore "none could be against her." And what have been the aim and tendency of all our efforts in these wretched times, but the restoration of primitive Christianity; the rescue of the tender bride of Christ from the fangs of the great enemy?

Luther (with a sarcastic smile). Why, what are you talking of, man? Don't you know that THE *church* is the POPISH *church?* And yet you speak of *the church* contending with *the world!* Was it ever heard that these two powers were hostile? Don't you know that *the Popish church* is the *true Apostolic church;* and that, only for the *advisable purpose* of advancing its interests, she has borrowed her weapons from her sworn friend, the world, to exterminate such heretics, fools, and madmen, as *Martin Luther, Philip Melancthon, John Bugenhagen, Caspar Cruciger, George Major,* and their fraternity?—Talk of the church as poor, and feeble, and despised! I grant you this would apply to Christ himself and his first church; but do you suppose the good things of the world were always to be disregarded, and that if mankind would not appreciate the real merits of the church, her leaders, or advocates, or patrons, were not to

force their incredulity, and compel their homage, by a little salutary discipline?—Talk of her being poor and feeble! Why, friend, think of Constantine exalting Christianity to a throne, and of still wiser men, in better ages, emblazoning her with the shining tiara!

Melancthon. But as we have been conversing, and I think not inappropriately or unprofitably, of the word of God, is it not time to resume our usual practice on these solemn occasions? Is it not time to have the blessed book before us, and to thank God for the aid he has afforded, in enabling his servants to finish the arduous work of translating the Scriptures into our vernacular language? Pomeranus, has, I see, got the precious folios in readiness.

Let the reader picture to himself the following scene. The venerable host takes the volumes of that translation which had occupied so many anxious years, and spreads them out on the table on which they had made their temperate and holy festival. There was a reverence in his manner, which indicated his profound veneration for the contents of those inestimable Scriptures, and a smiling expression of countenance, which shewed the inward workings of indescribable joy, gratitude, and humility, while each individual of the illustrious circle caught the hallowed infection of delight; gazing, as they stood in silence, upon the labour of their hands, yet not as *theirs*, so much as *the work of Providence*—(oh, it was a scene for angels to look upon!) till, with one consent, they bowed the knee in adoration of the great Author of those holy writings! Never, perhaps, were more sacred feelings excited, and never were they expressed in finer modes of language, than in the solemn, concentrated, and deeply impassioned address to heaven which Luther uttered on this occasion, in the names and on the behalf of the rest. At all times remarkable in prayer, it seemed scarcely determinable, as it is recorded of Paul, whether he were in the body or out of the body. He poured forth a torrent of devout eloquence, displaying in mingled grandeur, as it rolled along, the impetuous ardour of his nature, the comprehensive grasp of his mind, the striking reality of his faith, the depth of his humility in the presence of God, and the soaring elevation of his piety.

Words are not the means by which an adequate idea of such a scene can be conveyed; it is to be comprehended only by a sympathy of feeling with the great objects and principles that awakened the mental energies, stimulated the incessant exertions, and united into one mass the kindred hearts of these illustrious men!

"That is the book," said he, pointing to the volumes, as he rose from his knees, under the influence of overwhelming emotion; "that is the book of books, against whose doctrines the gates of hell shall never prevail. The devil may roar, and the pope may rage, and the kings of the earth may set themselves against it; but it is all in vain! It will overturn the tyrannies and superstitions of the world. Its holy light will scatter the darkness of men's minds; and future times will see, when we are no more, that we have lived to some purpose in giving it to our countrymen in their own language. God be praised for power and perseverance to accomplish such a work! and I can exclaim, with good old Simeon, while holding these blessed books (taking the ponderous volumes into his arms), which reveal

that Saviour whom he folded to his bosom; 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!'"

It will be naturally imagined, that the conversation now turned upon the circumstances attending the translation which these Reformers had executed with so much skill and fidelity, and upon the effects which it had already produced, or was likely to produce, upon Germany and the world.

Cruciger. If ever I envied any man, it was *Yonker George*,* while engaged in the translation of the Scriptures, during his banishment to the Castle of Wartenberg. Not only was the seizure well contrived by the Elector, but the opportunity of prosecuting so great a work most important.

Bugenhagen. I assure you, brother Martin, when you paid us your stolen visit, in 1522, I was almost as apprehensive about it as the Elector, whose displeasure you were so bold as to risk.

Jonas. Our friend, I believe, seldom regards men, if principles are concerned; and certainly timidity is what we shall never expect from him on any occasion. Friend supporting, or foe opposing, Martin Luther will, I am confident, always persevere.

Luther. Well said, Jonas. Perseverance, when the object is good, is my motto; and whether Frederic's kind displeasure (which I should have been distressed to incur), or Leo's exterminating fury (for which I cared no more than for the whistling wind), were the consequence, to Wittemberg I resolved to come on the subject of our Translation. And here I, again and again, thank you for your co-operation. The Latin and the Hebrew, you know, I was well prepared to manage, and had been especially preparing for the work during the previous summer. Philip, accept my grateful praise for the twentieth time, for your essential aid in the Greek. Your skill in the Chaldee, Caspar, was of eminent service, and never to be forgotten on this day of commemoration. Jonas, Pomeranus, Aurogallus, and you, my worthy Rorarius, our valued corrector of the press, each and all of you have my glowing acknowledgments and fervent prayers! If any thing could bind me to life, it would be the wish to see the further influence of the Scriptures on our beloved countrymen. The howlings of hell, on account of this achievement, is glorious music to my ears: their clamour will but agitate a little air, and die away; while the Word of God, in this German version of it, will work its silent, but effective way,—and go on to enlighten the minds of men, and convert their hearts, when these raging foes are stilled and powerless in the grave.

Aurogallus. Happy, thrice happy, and ever memorable, were those days when we met to consult over our separate labours, and perfect the Translation!—What solicitudes were then felt!—What prayers were then offered!

Luther. Yes, my dear Matthew; and, but for your modesty, you might have awakened our recollections of your own valuable services on those occasions.

Aurogallus. If I had any skill, I can join every one here in acknowledging it was given me, as it was bestowed on others, "from above;" and I can truly say, amidst these cheering retrospections, my work was my joy—"*labor ipse voluptas.*"

* The name which was assumed by Luther, while concealed from his enemies in a forest of Thuringia. The castle he occupied was situated on a lofty hill, near Eisenach.

Luther. But, my dear Matthew, you and all of us are surely forgetting, that we are congratulating each other and the world upon the accomplishment of an undertaking which, as our enemies affirm, is only worthy of being despised, and the motives of which deserve the severest reprehension!—Call that a version of the Scriptures, indeed!

Aurogallus. Emser and Cochlæus being judges!

Luther. Yea, verily! And, pray don't you think Emser a very excellent judge? Has he not published, as *his own*, my identical version, almost *verbatim*, and called it—that is, *mine*, which he palms upon the world as *his*—"a correct translation?"

Bugenhagen. There is one part of the book, most assuredly, all his own—namely, the *preface;* and I think he has shewn even more judgment than spite in adding nothing more of his own.

Luther. As to the cavilling criticisms of Emser and Cochlæus, there is a just Judge who will see to this; and, as I have expressed it on another occasion, I repeat it here, the best revenge which I can wish for is, that though Luther's *name* is suppressed, and that of his adversary put in its place, yet Luther's *book* is read, and thus the design of his labours is promoted by his very enemies. In fact then, for I bethink myself, we ought to celebrate some of our best friends on this occasion, who have hitherto been overlooked as such. Let us commemorate the services of Emser and Cochlæus, who, by their criticisms or plagiarisms, have circulated our volume; and our friends too, of nobler name, Duke George and the Archduke Ferdinand, especially, who, by being so good as to *proscribe*, have really *promoted* our Translation! What say you, Philip?—you are become very silent, and I am afraid a little of your hypochondriasis is upon you. Depend upon it, our Book and your noble army of Protectors* are a match for our foes.

Melancthon. In truth, I was thoughtful; but it was the thoughtfulness of inward joy, as I was musing on the past, and its obvious connection with the future.

Luther. Come then, let us have your thoughts; this is a day of free and happy intercourse.

Melancthon. The design of this festivity led me to retrace events,

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* The reference, here, is to a striking circumstance, which I may be allowed to quote from my Life of Melancthon. "Soon after (the conferences at Augsburg, in 1530), Melancthon, with Luther and other divines, met together, for the purpose of consulting about the proper measures to be adopted in the present exigency; and, after having spent some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the reformed churches, with their parishioners and families. Several children were also brought, hanging at the breast; while others, a little older, were engaged in prayer. This reminded him of the prophetic language, 'out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.' Animated by this interesting scene, he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, said, 'What now? what has happened to you, Philip, that you are become so cheerful?' 'O, sirs,' replied Melancthon, 'let us not be discouraged, for I have seen our noble protectors, and such as I will venture to say, will prove invincible against every foe.'—'And pray,' returned Luther, thrilling with surprise and pleasure, 'who and where are these powerful heroes?'—'Oh,' said Melancthon, '*they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which, I am satisfied, our God will hear;* for, as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present alarming crisis.'"

as they seem to have combined to prepare for our great achievement. I love to consider the course and concatenation of things, and to impress my mind daily with a deeper sense of the providence of God. I could mention many past occurrences, which I am sure you all concur in thinking, had a bearing upon present times. There were in particular two, *the revival of learning*, and *the invention of the art of printing*. By the former, we have been prepared and enabled to undertake our Translation, and bring it to a successful end; and by the latter, every facility is afforded for its wide distribution. We may say that Providence sowed the seed, by sending Chrysoloras and the Greeks into Italy, and by imparting the inventive faculty to Guttemberg, who, there is scarcely any douht, discovered the art of printing, and certainly brought it into operation. We are reaping the harvest of their labours; and by those very labours, like the sowers that carry the seed which others have prepared, are pushing our operations farther, and cultivating other fields. Through them we have been furnished with the choice materials, the literature of Greece and Rome; and have reason to bless God for the beneficial influence exerted by the Medicean family at Pisa and Florence, who, by inspiring the love of learning, and opening to us its fountains, have furnished the opportunity of turning our attainments to a holy account, in the reform of religion, and the translation of the Scriptures. Religion and letters have, in fact, mutually aided each other. Had we been ignorant monks, I say it with gratitude, and not with pride, Leo might, indeed, have been resisted, and religion, in some degree, promoted; but other men only, and another age, when the servants of Christ should have learned to appreciate human science, would have been requisite to produce *the German Translation of the Scriptures*.

Luther. By the bye, Philip, you remind me that I forgot to celebrate Leo X. in the list of our *inimical friends!*

Melancthon smiled, and proceeded.—The miserable versions of 1477 and 1483 must still, and long have served as the only means of circulating the Gospel, which, in fact, carried in themselves the counteracting influence. We ought then to admire and promote learning, and use it as the handmaid of religion. I know all our friends are not wholly prepared to go the length of these sentiments with me; but I cannot dismiss them from my mind, or fail to deduce from them motives for adoring the conduct of an all-wise and overruling Providence. I see, too, the same Power at work in the movements of the Reformation itself. I see it in the overacted part of Tetzel—the exasperation of Leo—the restraint imposed on Charles V. by his obligations to our noble Frederic, though he summoned Martin to the diet of Worms—by the friendly seizure in the forest of Thuringia, hastening the Translation—by the very death of Frederic at the crisis, and the life of the elector John—by all the proceedings of the diets, and especially that of Augsburgh—and by other great and beneficial events.

Luther. I have often thought, that what our adversary Eckius is reported to have said, on the latter occasion, to the Duke of Bavaria, who asked whether this doctrine could be refuted by the Scriptures, ought to be written in letters of

gold—"No, *by the Holy Scripture we cannot overthrow it*, but we may by the *Fathers*."

Cruciger. I think that the exclamation of the Archbishop of Mentz ought to be subjoined—"Behold, how finely our divines support us! The Protestants *prove what they say out of the Holy Scriptures*; but we have our doctrine *without Scripture!*"

[Thus was "the fellowship of kindred minds" maintained till the day wore away. Wit and well-tempered hilarity, and mutual friendship, seasoned the annual festivity, over which Religion presided. It was a day much to be remembered; and that in truth conduced, by the manner in which it was spent, by the recollections it awakened, the renewed confidence it inspired, and the sentiments it often elicited, to prepare these illustrious men for the conflicts they had to sustain, and support their minds amidst those perplexities which continually beset their path. These anniversaries were the sunshiny resting places, which they found in their sorrowful pilgrimage—such as this cloudy region does not often, in any age, afford. On the particular day which we have now recorded, after their united devotions had closed as well as begun their commemoration, Luther and Melancthon parted with their friends, each in his own characteristic manner.]

Luther. Now, friends, we must retire to rest, that we may be ready for the field again to-morrow. Recollect, we have not terminated the war yet—this *bellum internecinum*. The world and the devil, our great confederate adversaries, rage still; but, by God's help, we will conquer—feeble and few as we are. It is, indeed, an unequal war in the eye of man; but man knows not how to judge of it. Unequal, indeed, it is; but the strength, after all, is not, as the common observer would suppose, on their side, but on ours. They have number; but we have truth. They have the sword of power, but we have the word of God. They have councils, popes, and devils for them; but we have Omnipotence for us, and "if God be for us, who then can be against us?" Our cause is even now triumphant. Francis of France can hardly resist, and Henry of England is absolutely gained. The leaven infused into the world, notwithstanding the depth and mass of its corruptions, will, depend upon it, leaven the whole lump. So, farewell to-night: we shall see how gloriously we shall stand, by another anniversary of our Festival.

Melancthon. I am even thinking of a better festival still. Whether we shall live to meet each other again on a similar occasion in this world, God only knows; but this I feel assured of, we shall meet in heaven, at the "supper of the Lamb." Whatever the length of our lives, the duration of the world is, I am satisfied, not long; and our final and eternal meeting therefore cannot, in any case, be distant. Six thousand years are hastening to their close.* Often, amidst the strifes of this wretched land, I feel constrained to desire that tranquil region; for no clouds will gather over those skies, no storms sweep over that fair and blooming paradise. "O that I had wings like a dove, then would I fly away, and be at rest!" And methinks, that even the bliss of the

* This was a prevalent opinion among the Reformers, respecting the duration of the world; and is particularly notified in the handwriting of Melancthon, in Luther's own copy of the German version, which is preserved in the British Museum.

celestial country will be capable of augmentation, by the intercourse of holy minds. Is not our friendship, beloved associates, immortal? Shall death annihilate it, or be suffered to separate us for ever? Can a friendship founded like ours, in the love of God, and strengthened by mutual labour in His cause, and perpetuated in souls delivered from all their earthly stains and adhesions, be unfit for the purities of heaven? No, no; that Bible we have translated, gives distinct intimations, if not positive assurances, to the contrary. And then, what an accession shall we have, at that heavenly feast, of pious men, and illustrious servants of Christ! There are Abraham, Isaac, and Jacob, in the kingdom—yes, already there; for "God is not the God of the dead, but of the living, for all live unto him." There is the goodly company of the prophets, apostles, and martyrs of our faith;—and there, too, is "Jesus, the Mediator of the New Covenant, and God, the Judge of all!" We have eminently "sown in tears;" but we shall "reap in joy!"

POETRY.

VERSES PARAPHRASED FROM ISAIAH lv. 7—13.

LET erring man forsake
The devious paths of sin,
The unrighteous leave unholy thoughts,
And penitence begin.

Oh let him turn to God;—
Mercy will bid him live,
And pardoning love his deepest guilt
Abundantly forgive.

"For," saith the Lord, "my thoughts
And ways are not as yours;—
Sure is my promise, and my grace
Unchangeable endures.

"And high as lofty heaven
Above the lowly earth,
So high my holy motives are
O'er those of mortal birth.

"And as from heaven descend
Soft rain and fleecy snow,
Nor there return,—but feed the soil,
And make it bud and blow;

"So shall my word come down
With renovating power,
And on the desert hearts of men
Fall with refreshing shower:—

"And ye shall go with joy
Where peaceful valleys lie,
And verdant hills your blissful songs
Shall echo to the sky:—

"And where the tangling thorn
Of sin o'erspread the ground,
The upright tree of truth shall throw
A holy shade around:—

"Where pleasure's piercing briar
Mid roses hid its sting,
With healing balm, the myrtle bloom
Of Love divine shall spring:—

"In beauty shall they live,
An everlasting sign
That fadeth not,—but still shall mark
The heavenly gifts as *mine*."

G. L.

REVIEW.

Memorials of Christian Friendship. Third Edition, enlarged. By ISAAC MANN, A.M. Price 6s. boards.

Christian Biography; a Dictionary of the Lives and Writings of the most distinguished Christians of all Denominations, at Home and Abroad, &c. By W. JONES, M.A.

As the work of Mr. Mann has reached the third edition, our duty will be fulfilled by introducing it to the notice of our readers, and presenting a table of contents, accompanied by a few illustrative extracts. The Memorials are arranged under the following heads:—The faithful and diligent Missionary—The pious, diligent, and successful Pastor—The pious, humble, and benevolent Deacons—Integrity and Piety crowned with Prosperity—The pious and affectionate Wife and Sister—Mothers in Israel eminent for Holiness—Young Females distinguished for genuine Piety—The hoary Head crowned with Glory—Youthful Piety exemplified—The humble and affectionate Evangelist—Concluding Reflections.

From the various classes of character and diversities of station thus exhibited, it will be obvious that the work is peculiarly adapted for vestry libraries; since independently of the interest which every species of biography creates, each individual within the circle of the church may contemplate here the distinctive duties, and particular temptations, which arise from his own domestic, social, and spiritual relations; while the plain and unambitious style of the narratives will recommend them to those readers for whose special benefit the excellent institutions above alluded to are designed.

In thus referring to vestry libraries, we would urge on *all our churches* the importance of providing this source of religious knowledge to their respective congregations. We are assured from the highest authority, "that for the soul to be without knowledge is not good;" and if we wish to preserve our societies from the influence of false doctrine, let us endeavour to cultivate their understandings, that they may discern between good and evil; and endeavour to elevate the standard of Christian character, by presenting those biographical models which may tend to excite and diffuse a spirit of holy emulation.

Such is the effect which the Memorials before us are generally calculated to produce, though we think the value of the volume would have been enhanced by the omission of some few names, where the worthy author, influenced probably by the partialities of friendship, has selected characters in whom there is nothing sufficiently distinguishing to merit a public record. Of a very different order is the eminently useful and devoted life of "the faithful and diligent Missionary," the Rev. C. Kitching:—

"A Juvenile Tract Society was formed in Leeds, in which Mr. Kitching took a very active part, and distributed among the rising generation great numbers of tracts, which he purchased for that purpose. After he had *preached in private houses*, he frequently got the children around him, requesting them to commit hymns, &c. to memory, promising other tracts to them if they would do so. It was truly pleasing to see him surrounded with a number of boys and girls, repeating what they had learned, and be giving them familiar and affectionate instructions. He became highly esteemed by the children; they flocked to hear him preach, and when a rumour got abroad of his leaving England, they expressed great sorrow, from the apprehension that they should see his face no more. One anecdote we here relate, though it may seem a little out of its place. When news arrived of the death of Mr. Kitching, a young girl who had repeated many hymns to him, and received several tracts from him, retired into a room alone to weep. Weeping aloud; and her parents not knowing the cause, they inquired of her, when she informed them Mr. Kitching was dead, and she should see him no more.

From her conduct since, there is reason to hope that she received impressions from his instructions which will never be forgotten."

We have selected this interesting extract, with the view of drawing the attention of our readers to Mr. Kitching's *Home Missionary* exertions, and of expressing our conviction, that until pastors, assisted by competent lay brethren, assume more the character of evangelists, and, copying apostolic example, preach from "house to house," we shall not behold that extension of the Redeemer's kingdom which is the great object of the Christian's hope and prayer. Is it not a species of religious selfishness, that churches who are fed to fulness, and even to satiety, with the privileges of the sanctuary on the Sabbath, do not dispense with the services of their minister on the week evenings, that he may go forth into the "highways and hedges," the lanes and alleys which are covered with a darkness that may be felt; and exhibit that Gospel which is the only remedy for the otherwise hopeless miseries of mental and moral degradation, the only effectual preventive of desecrated Sabbaths, and of those awful pollutions over which humanity and piety mourn and sicken?

The following passage is from the Life of Robert Beilby, Esq. of Bridlington:—

"After he had continued a member of the church a few years, he was unanimously chosen to the office of a deacon. His qualifications for the full discharge of the duties of this office have been exceeded by few. He was a fair copy of the Apostle's description of a deacon, 1 Tim. iii. 8. He was 'grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience; and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.' He was an illustrious example in his attendance on the ordinances of the Gospel. Waiting upon God in his house, afforded him gladness of heart; his language was, 'I have loved the habitation of thine house, the place where thine honour dwelleth.' The pastor of the church can witness, that for the last twenty-three years of his life he never knew him absent from his place, either on Lord's days or on other appointed seasons, as lecture evenings and meetings for social prayer, except when detained by illness, or necessarily called from home. He was, many years before he died, elected as a town officer, to an office almost peculiar to that town, in which he had twelve compeers, for managing the concerns of the place, when disputes about property called for interference. An annual meeting was always held by the thirteen lords of the town, on the Wednesday in each year; at this, as a matter of duty, he always attended; but as the lecture in his meeting-house was on the same evening, he invariably left his brethren in office at the hour of worship, that he might be in his place at the house of God. This is an honourable example many Christian professors would do well to remember. He often lamented the coldness of those who, for very slight and trifling reasons, would excuse themselves from going to the house of God; and was deeply affected to see how much such persons appeared to prefer the vanities of this world before the provisions of Zion, and to labour so much more for the bread that perisheth, than they appeared to do for that which endureth to everlasting life."

Mr. Jones's book is far more comprehensive in its range than that of Mr. Mann, as its title sufficiently imports. To persons not able to procure the larger, more costly and more erudite collections of biography, this may be a useful compendium. A great deal of matter is introduced by means of double columns and a small type. The lives are on the whole well selected, the authorities correctly cited, and the principal facts brought into a convenient space. We have not perceived any important omissions, and as a book of reference it is worthy of consultation. It demanded no learning in the compiler, and pretends to none.

The History of the South Sea Mission, applied to the instruction and encouragement of the Church. A Discourse delivered at various Missionary Anniversaries. By WILLIAM ORME, Foreign Secretary to the London Missionary Society.

No persons rejoice more than we do in the present prosperous state of missionary enterprise in the South Seas. The disappointment and despondency of ten or fifteen years, have been suc-

ceeded by an unexpected and unexampled progress of Christianity in the Polynesian islands; and there appears to be every reason to anticipate, the faith, and patience, and prayers of the church continuing, a still more extensive diffusion of its holy influence. Those who for so long a period hung their harps upon the willows, have now reason to take them down, and send forth a new song of praise and gratitude to God. We congratulate the London Missionary Society, and the Christian world in general, upon these magnificent results and well-founded hopes of futurity.

With all these feelings, however, and after attentively perusing the present discourse, we think it a public duty to suggest a question, and we do it most humbly, for the consideration of all missionary societies, arising out of the proceedings and experience of those who have had the chief management of the South Sea Mission. We will not offer any remarks upon the choice of the islands of the Southern Sea as an eligible sphere of missionary operation. We know indeed, whether the selection were well or ill made, that it was dictated by the purest benevolence, the most fervent zeal for God, and the most enlightened solicitude for the general interests of a world lying in a state of moral debasement and guilt; and we feel too that the failure, either partial or total, is not always traceable to the mere fact of unwise arrangements and ill-directed efforts on the part of man; for while God usually connects adapted means with the success of the instrumentality, there is often an inscrutable sovereignty in his dispensations, with reference to the propagation of the gospel. But the question we propose is—*Whether the unsuccessful character of a long-continued effort by religious individuals or societies, in one direction, for the spread of the gospel, be not a reason for abandoning rather than continuing them?* We ask the question, not only because, with all the respect we entertain for the excellent penman of this discourse, we cannot help differing from what seems to be the principle upon which the whole is constructed, but because we deem it of essential importance to the interests of religion that every missionary institution should come to a deliberate and wise resolution on this point. We admire the zeal, the fortitude, the perseverance, the moral heroism that characterize those individuals who labour for years in an unproductive field, and we rejoice when spiritual fertility, as in this case, at length appears and overspreads the moral desert; but is it not probable that the same high order of instrumentality, if directed in such instances, at other lands, during the same protracted period of unsuccessful exertion might be attended with a more beneficial result? Ought we not to infer from such discouragement that it is the divine will we should desist rather than persevere in our efforts, for a similar reason to that which induced our Lord to direct his first servants to turn from a city which persecuted, to another that welcomed them? Ought we not to regard the ultimate success of a discouraging and costly enterprise, under particular circumstances, as the *exception* and not the *rule* of future action? We throw out these considerations (which we have not space now to illustrate or discuss) most seriously and affectionately. We trust they will not be wholly overlooked.

The Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts: comprising that part of the "Union Collection of Hymns and Sacred Odes," adapted to Public Worship. 18mo. cloth, 3s. 6d. 48mo. cloth, 2s 6d. Holdsworth and Ball, London; Fuller, Bristol.

Our readers may remember that, at the time of its publication, we briefly noticed the original "Collection of Hymns and Sacred Odes," of which this is an abridgment; and that while we united with our cotemporaries in awarding to it the meed of commendation for the parlour and for personal use, we doubt-

ed the propriety of its introduction into our churches. We are happy to find the compiler has taken the hint, and presented us with two editions, suited to different ages, with the omission of those compositions, which, though strictly sacred, were evidently never intended for public worship; and we cordially add our testimony to the poetical and devotional character of this judicious abridgment. The following observations on psalmody, appear to us, to deserve the serious attention of every Christian church:—

"From habitual practice, singing forms a part of the public services of religion; but how partially and how heartlessly is it often conducted! One circumstance, which appears to be no small cause of this lamentable indifference, is too seriously important to pass unnoticed. From the little attention paid to this duty by *members of Christian churches*, it is very generally left to the conduct of those who are entire strangers to its spirituality; and thus the association of psalmody itself, with the character of its principal performers, throws a veil over its native purity and its heavenly origin.

"In appointing to their respective stations, ministers and other officers of Christian churches, piety is the first and indispensable requisite of character; but in *their* admission to a place of distinction, whose office peculiarly involves the most immediate intercourse with the Father of spirits, the necessity of this essential principle seems unaccountably to be forgotten.

"The want of proper persons to lead this part of divine worship, is, indeed, often to be regretted; but if Christian professors estimated this sacred service in proportion to its importance and obligation, the provision of means necessary for its performance would have a corresponding share of regard. The cultivation of sacred music was so highly regarded by Luther, that it has never been lost sight of by the followers of that great reformer. An eminent Swedish professor, who was on a visit to this country a few years since, stated that he has had a class of two hundred persons at a time, some of whom were in the highest ranks of society, who thought it no degradation to associate with those of humble condition in the practice of sacred music, and in preparing themselves for the public services of divine worship. Were the requisite means adopted by us, and the cultivation of psalmody practically regarded, from a principle of duty, with only a small proportion of the interest which the admirers of music devote to their favourite pursuit, from no higher motive than their personal gratification, the churches would present a lovelier scene, and offer a purer sacrifice; no longer tolerating the thoughtless inconsideration by which the Majesty of Heaven is too often insulted, their noblest energies would be combined to worship the Most High "in the beauty of holiness;" while the general feeling of devotion, uniting with the general expression of joy, would make the nearest approach to the transports of the celestial world."—Preface to the 18mo. edition.

The Saints' Everlasting Rest. By Richard Baxter. *Abridged by* Isaac Crewdson. 2nd edit. 1s. 6d. Fisher, Son and Jackson.

An Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery. By Andrew Fuller. 9d.

We are much obliged to Mr. Crewdson, who we understand is an eminent member of the Society of Friends at Manchester, for both these republications. There is something to us very pleasing, in the idea that Baxter's Saints' Rest should be published in a form adapted to the widest possible circulation, by a member of a Society for which Baxter himself had very little indulgence; for even Baxter was not totally exempt from the prejudices of his day, and he found it hard work to love either Quakers or Anabaptists. Nor are we less pleased that one of the publications circulated by the same individual, is the work of an author who was at least as decided a Baptist as Baxter was a Presbyterian. This is the kind of liberality we approve and admire.

Of the works themselves we need say nothing: to name them is to praise them. That the editor has executed his part well, is evident from the fact, that of his abridgment of the Saints' Rest, no less than four thousand copies of the first edition were disposed of in three months. In this he has been evidently actuated only by a benevolent desire to promote the spiritual welfare of his fellow men. The price is so low, and the little books are got up so neatly, as to put pecuniary emolument entirely

out of the question; and for this pious design, he could not have selected more appropriate works. We trust his warmest hopes will be more than realized, and that he will be encouraged to proceed in this career of usefulness.

Mr. Crewdson's prefatory remarks to Fuller's Treatise on Religious Declension, are so pointed and so just, that we cannot forbear to transcribe them.

"If this should fall into the hands of any who, on reading the title, may be ready to lay down the book, and say, "Oh! this is not for me; I never was religious, nor ever professed to be:" I would ask such to pause and consider, 'Why is religion less necessary for thee than it was even for apostles and martyrs? Are its dictates really less obligatory upon thee, because thou hast not made a profession? Will this plea serve thee at the tribunal of God? And art thou quite sure thou canst there plead it with confidence? If not, take up the book, read it seriously, and perhaps thou mayest meet with something in it suited even to thy case, from which, under the divine blessing, thou mayest derive lasting benefit.'"

A Concise System of Self-government, in the great affairs of Life and Godliness. By J. Edmonson, A.M. Second edition. pp. 359. Mason. 5s.

Without pledging our entire approbation of every expression and sentiment in this work, we can upon the whole most cordially recommend it to the attention of our readers as a very respectable performance, exceedingly well adapted to promote the important object contemplated by the pious and sensible author. The volume is distributed into the following chapters:—1. Preliminary observations. 2. The government of the mind. 3. The government of the body. 4. Self-government in the various employments of life. 5. Self-government in varying circumstances. 6. Self-government in company. 7. Self-government in retirement. 8. Self-government in our conduct towards other beings. 9. Self-government as it relates to religious sects. 10. Self-government in civil and political affairs. 11. Self-government in amusements and recreations. 12. The advantages of self-government.

As a specimen we select a paragraph from the sixth chapter:—

"In company we should *guard against a slavish fear of man.* This is a dangerous principle; for *the fear of man bringeth a snare, but whoso putteth his trust in the Lord is safe.* Prov. xxix. 25. Modesty and humility, however excellent, may be carried so far as to border on meanness; but, when they stand connected with a dignified temper, they are both useful and ornamental. The proud and the vain may attempt to degrade us, but let us never degrade ourselves. Moderate knowledge, connected with circumspect conduct, should embolden us, and a deep sense of our ignorance and frailties, should keep us modest and humble. Our companions may possess more knowledge than we do, but why should we fear on that account. In their company we consider ourselves as learners, and we may expect from them that engaging condescension which, generally speaking, is the characteristic of superior minds. Again, they may be superior to us in goodness, but goodness should inspire admiration and confidence. The pride of desiring to appear wiser and better than we are, is the general cause of fear in the company of wise and good men; but he who wishes to appear exactly what he is, and to rise no higher than his talents and goodness entitle him to rise, will feel quite easy and free from a servile fear of man." p. 202.

Sermons on Practical Subjects. By the Rev. Edward Craig, M.A. of St. Edmund Hall, Oxon; and Minister of St. James's Chapel, Edinburgh. pp. 332. Nisbet. 5s. 6d.

These are searching, instructing, and encouraging discourses. They are distinguished by considerable originality of thought, force of expression, and solemnity of appeal. The subjects selected are eminently important, and the manner in which they are discussed is well adapted to interest the mind and sustain the attention of the reader. The following are their titles. "The warrant for prayer—The rent veil—On self-denial—The ready excuse—The flood of fire—The believer's privilege—The believer unknown—The believer's expectation—The force of hope—The test of true religion—Religious conversation—The law of peace—The worth of charity—The glad tidings."

OBITUARY.

REV. JOHN HATTERSLEY.

John Hattersley was born March 20, 1773, at Ecclesfield, a village near Sheffield, in Yorkshire. His parents were poor, but not unmindful of the education of their children. When John was very young, his parents removed to Slatethorp, near Rotheram, where, in the village school, he received the first rudiments of learning. At fifteen years of age he was apprenticed to a maternal uncle, as a stonemason; but after a short time the connection was amicably dissolved, and he travelled into different parts of the kingdom, pursuing the same employment. About the age of twenty-one he became a resident at New Miller Dam, near Wakefield, where he spent the remainder of his life.

Up to this period, our deceased friend had lived without hope and without God in the world. He thus speaks of himself:—"In the twenty-third year of my age I was very wild and vain, going to a great length in sin and folly; till distress of mind drove me from my sinful companions, and caused me to mourn in secret. I wondered what was the reason of this growing discontent, till I began to see that it sprung from my wicked course of life. I had formerly repeated the Lord's Prayer, but had long discontinued to do so; but now I resolved to resume this practice, hoping thereby to re-establish the peace of my mind. But instead of this, my wounded mind grew worse and worse. I then thought I ought to go to the church, and hoped there to find relief to my burthened conscience, but was disappointed. I was, after this, informed of an Independent meeting in the neighbourhood. On that I attended, and was there led to see my depravity and guilt, and taught also the way of life and salvation, through the blood and righteousness of Jesus Christ. There I saw the fountain opened to cleanse my corrupted, and to heal my wounded mind; and there I saw opened a door of hope. I reflected that many of my fellow-creatures were in the same miserable situation as I had been, though they knew it not. My mind was aroused to a consideration of the lost state of so many around me, and I gave myself to earnest prayer on their behalf. It was also deeply impressed upon my mind that I must preach the Gospel, which caused me much anxiety, for I thought myself the unfittest man in the world for a preacher. But the impression was deepened. After this the Scriptures began to open to my mind with an increasing knowledge of their meaning. At length I resolved to make my case known to a few friends, but when the time arrived, my heart seemed hard. I left the meeting, and determined not to preach; and in this state, cold and heartless, I remained nearly a whole year. But once, while I was bemoaning my sad comfortless state, the hope of the Gospel sprang up within my mind, and I thought the Lord was my God. This comforted my soul very much. The thought of preaching once more presented itself, and I became again very unhappy, so that I imagined I should have no more peace. Then that passage of Scripture was impressed upon my mind, with a power which I could not resist—'Arise, shine, for thy light is come.' Isa. lx. 1. And soon after this I commenced preaching."

The history of Jonah's disobedience, also, wrought much on his mind, and he was alarmed with the apprehension of the consequences of his own disobedience. But now a new difficulty met him: in reading the New Testament, he found nothing relative to *infant sprinkling*, and soon felt it his duty to be baptized by immersion. But there was no Baptist church at that time nearer than Lockwood, a distance of thirteen or fourteen miles, and with that church he

united, being baptized by the Rev. Wm. Hartley, its pastor. The church at Lockwood called him out to the work of the ministry, and he preached in the house of a poor widow at Crigglestone. Though he entertained a very humble opinion of his own talents, and feared no one would hear him, yet his preaching was very acceptable, and he went forward with great prosperity. His knowledge and zeal increased, and he began to visit neighbouring villages, in which the Gospel was not preached.

At length a piece of ground was obtained near Crigglestone, and a neat place of worship was erected. But prior to this event, the Rev. I. Mann, A.M. now of Maze Pond, and the Rev. Dr. Steadman, visited this place on the 15th of May, 1822, when the former baptized eight persons, who with Mr. H. were formed into a church, and he was the same day set apart to the pastoral office. The new meeting was not opened, however, till July 20, 1825, when Mr. Mann, Mr. Aston, and Dr. Steadman preached. Mr. H. lived more than a mile from the place of worship, and when he was so much afflicted that he could not walk, he was carried thither, and preached once or twice every Lord's day as long as he was able. Sometimes, in his public discourses, he was so overcome with the perishing state of his hearers, that he would burst into tears, and weep over them. In pulpit exercises he put forth all his strength, and laboured earnestly both to save himself and them that heard him.

He continued to prosecute his labours till within five months of his death. His last sermon was especially marked by seriousness, tenderness, and an earnest concern for the people's salvation. But at this time his progress was arrested by a violent asthma, which rendered it impossible to preach, or attempt any description of labour.

During his last illness the promises of the Gospel yielded him strong consolation. He was particularly refreshed by those words, "I will never leave thee nor forsake thee;" and "As thy day is, so shall thy strength be." His patience and resignation were very great. When his pains were the most acute, he said, "These light afflictions, which are but for a moment, work for us a far more exceeding and an eternal weight of glory." The last words he was heard to speak were "Jesus Christ." His voice failed, and he expired April 12, 1829, aged 56 years.

On the Tuesday following his remains were interred in the burying ground attached to the Baptist chapel at Crigglestone, when a very affectionate address was delivered by the Rev. D. Lorraine, one of the Independent ministers in Wakefield. On Lord's day, evening, May 23, the Rev. Richard Cope, LL.D. another minister of the same town, and the same Denomination, preached his funeral sermon from Rom. i. 16. to an immense congregation, who were deeply affected by their bereavement.

Our esteemed friend and brother was most disinterested in all his labours, as he constantly wrought with his own hands to support his family, while he ever preached without any remuneration from his flock, but rather with great readiness contributed towards maintaining divine worship, building the new meeting house, and relieving the necessities of the poor of his flock. Whatever his people could raise, was all contributed to the liquidating the debt on the chapel, and in every contribution he was always the largest contributor. Many instances might be adduced of the usefulness of his ministry, but our limits forbid.

Much apparent good resulted from his labours while he was yet with his flock, and we doubt not the good seed sown will spring up, and produce a yet more abundant harvest. The integrity, modesty, humility, good sense, and piety of Mr. Hattersley, secured for him the friendship of good men of every denomination, and remain for a testimony in the consciences of the ungodly, that he was truly one who feared God and wrought righteousness. He was one of whom an inspired writer would say, "The memory of the just is blessed!"

MR. AVERY BENHAM.

Mr. Avery Benham was born at Clifton, four miles from Abingdon, in the county of Berks, Nov. 16, 1754. The parents of Mr. B. were members of the Dissenting church at Abingdon, and were highly respected in the neighbourhood, and among all their connections, shewing true piety at home and abroad. Their prayers and their example were constantly directed to the conversion and salvation of their children; and of this son, we have reason to believe, that he was called to the knowledge of divine truth whilst he was in his youth, but by what means we have no information. In his twenty-fifth year he was baptized, and united to the church in Reading, then under the pastoral care of that indefatigable, pious, and useful minister of Christ, the Rev. Thomas Davis.

After a connection with that church for about twelve years, he removed to London, in the latter part of the year 1791; soon after which period he became a member of Maze Pond, of which at that time the Rev. Jas. Dore, A.M. was the pastor.

He had not been long in his new connection, before his steady and enlightened piety, his active zeal and usefulness, so recommended him to the attention and esteem of his brethren, that he was chosen to the office of deacon; which office he most honourably filled till his removal to heaven.

There are few characters more easy to sketch than that of our deceased friend. His excellencies were so various and so prominent, that all who knew him perceived his sterling worth. The most indifferent observer might be trusted with the pen of his biography.

He was a man of genuine Christian charity. He *did* love all who loved our Lord Jesus Christ in sincerity, whilst he could never compromise his own sentiments with any, or on any account; yet he had about him nothing that was sectarian. He would have had, if that had been possible, the whole family of God united to himself. He knew nothing of that spirit which could pray exclusively for one sect, or feel a jealousy on witnessing the increase, prosperity, or glory of any denomination but his own. Grace, mercy, and peace, be with the whole Israel of God, was the desire of his heart. He never reported the tale of calumny; he never trifled with reputation; he never sat the inquisitor on motive. Candour entered into all the elements of his opinions, affections, and decisions.

He was a man of sound wisdom. His intellect was naturally clear, and his perceptions quick, just, and enlarged. He had also cultivated his mind, by a close attention to reading, and whilst he admired the beauties and excellencies of the authors he read, few persons had a clearer discernment of their errors. Thus was his mind stored with various and useful knowledge.

The simplicity of his mind deserves also distinct notice. He was perfectly free from guile, and wholly unpractised in any of the arts of deceit. You saw all his meaning; he had no ambiguities, no mental reservations. He loathed affectation and demureness in religion. With the simplicity and humility of a child, he communicated to you his whole heart.

He was eminent in prayer. In our meetings for social worship he was always ready, when invited to that holy exercise. Whilst an abundant measure of unaffected modesty and humility were apparent, yet he never shrunk from this delightful service; and in the performance of it, his holy unction, copiousness of expression, correctness of language, and the suitableness of his petitions to existing circumstances, were truly edifying.

His probity and integrity were very exemplary. During the whole course of his prosecution of business, he maintained an unblemished reputation, and passed through the world with a good report from all. The wages of the labourer were not detained, the poor were not oppressed, the honour of religion was never sullied in his public conduct. Justice and truth, goodness and mercy, triumphed in his spirit and in his life.

His love of divine worship was very

ardent. At home he lived as a Christian, and went the full length of Joshua's pious resolution—"As for me and my house, we will serve the Lord." xxiv. 15. and on public worship he was an early, a constant, and an unwearied attendant. The house of God was his delight. He heard the word, he united in prayer, and sung the praises of God with unmingled delight; and his profiting appeared to all around him.

Few men have manifested a greater anxiety for the comfort of the poor and aged members of this, or of any church, than did our late excellent friend. At their houses he was a frequent visitant, to their comfort he was a generous contributor, and by prayer and supplication he affectionately promoted their comfort, and sought their welfare. Even a few hours only before his decease, he was anxiously contemplating the performance of deeds of mercy to the destitute.

There was the most entire submission to the will of God under the severest trials. When, rather more than two years ago, he lost his only daughter,—a daughter whose piety towards God, filial affection to her parents, tender solicitude for the comfort and welfare of her husband and children, and sincere love to all who loved her Lord and Saviour, were the joy of his heart—when this beloved child was removed to a better world, he meekly submitted to the will of God without a murmuring word. And when afterwards he suffered from a paralysis, he blessed God that his health had been so long unshaken; and in all his personal afflictions, the same humble acquiescence in the divine will still said, "It is the Lord; let him do what seemeth him good." His conjugal tenderness also, was very great and constant. His dear wife had long suffered severely; the approaches of old age were accompanied with great pain and feebleness. But through the whole of the affliction, his watchful care and solicitude, his affectionate assistance, were always most prompt, tender, and cheerful. His removal will be most severely felt by his bereaved widow.

His mind was deeply interested in evangelical truth. The Deity of Christ, as giving efficacy to the atonement, was a truth in which his soul rejoiced; and as a sinner, he pleaded this as his only ground of hope of acceptance with God. The Gospel was his glory and joy. Its various ordinances and doctrines were the bread of life to his soul. If he heard a sermon in which the cross of Christ was not exhibited as a very prominent object, his mind was denied its proper refreshment.

As he had lived, so he terminated his career. His mind was calm, peaceful, and serene. Not a ripple was seen on its surface. He enjoyed no raptures, but sunk into the arms of Jesus in a state of holy tranquillity, and with unshaken confidence and hope committed his soul to the care of his Redeemer. Here his spirit was at rest; and thus calmly he entered the joy of his Lord, on Thursday, Nov. 19, 1829, aged seventy-five years and three days.

His bereaved pastor owes thus much to one of his most valuable and affectionate earthly friends; to whose memory, with a very large number of the followers of Christ, he will long, very long, cherish a most tender and affectionate regard.

His mortal remains were placed in the vault under the Baptist meeting-house in Maze Pond, Southwark, on Thursday, Nov. 26; and his funeral sermon was preached in the same meeting house, on Lord's day morning, Nov. 29, by his pastor, from Job v. 26.—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

I. Mann.

GLEANINGS.

GREECE.

EXTRACTS FROM THE JOURNAL OF THE REV. JONAS KING.

State of Education in Greece.

From a French Paper, called "L'Abielle Grecque," published at Egina, it appears that an examination has been made of the state of the schools in many of the islands; and that on the 1st of May last, there were ninety-two schools, containing, in all, 2,333 scholars, from five to thirty years of age. Of these schools, 23 were Lancasterian, having 969 scholars. Of the 92, only 13 were established under the Turkish domination—57 from the time of the proclamation of indepeudence, March 1821, till the arrival of the President, Jan. 12, 1828, and 22 after his arrival and before the 1st of May, 1828.

In the opinion of Constantas, who was for a while, after the commencement of the Revolution, Superintendant of Education in Greece, about one-third of the inhabitants of the Morea and the islands know how to read.

At Napoli, the first object which claimed my attention was a Lancasterian school in the castle, consisting of 215 boys, most of them orphans, taken from the midst of wretchedness and poverty, and furnished with clothing at the expence of Government. This school appears to be in very good order: the same teacher, N. Niketoplos, has another school in the city, consisting of about 180 boys and 20 girls: this also is supported by Government. In a Lancasterian school in the city, the scholars are taught writing, reading, arithmetic, a little geography, and to recite portions of the Gospel: the teacher, who is a native of Demitzana, in the Ancient Arcadia, has caused to be printed select portions of the four Gospels, which he puts into the hands of the scholars, and requires them to commit to memory; and when any one can repeat the whole, he receives a badge of distinction, which he wears on his shoulder: he has also printed another small book, containing useful and moral lessons for children, with short prayers at the end, addressed to God and Christ alone: this they also commit to memory. All listened with the strictest attention, while I addressed them, at some length, on the importance of education and of the Gospel. From this school I went to see a small school, taught by a woman from Crete, and which is called the school for females: 15 small girls attend it, and a few little boys; nearly all of them I found without books. To the girls I spake on the importance of female education, and of living according to the Gospel, and taking that for their guide, so soon as they should be able to procure it. Besides these schools, there is one small school, not yet properly organized, for teaching ancient Greek: it consists of about 20 scholars. There are six churches at Napoli, and each church has belonging to it a little school of about 20 scholars, who are taught by a priest or deacon to read lessons in ancient Greek, which they do not understand.

All these schools I regard as little buds toward the close of winter, which the genial warmth of spring may cause to expand, and open, and blossom, and shed a rich fragrance on all around.

At Argos, a city now in ruins, having been destroyed by Ibrahim Pacha, but still containing a population of more than 7000 souls, there are three schools, one of which is on the Lancasterian plan, and contains 156 scholars.

At Tripolitza, several of the first people called to solicit me to establish a school for the instruction of their children; the expence, according to the opinion of some of them, would be 4000 piastres for a house, and 1500 piastres a year for the teacher, in all about 400 dollars.

At Demitzana I received the following intelligence from one of the Demogerontes, a teacher of ancient Greek. The Hellenic school was established about 70 years ago: at that time there was no other school for ancient Greek in the whole of the Peloponnesus. To the first teacher, Agapios, succeeded another of the same name, who continued as teacher about 60 years. From this school went out many teachers, and it may be considered as the principal source of light in the Peloponnesus. From Demitzana and from this school, went out many distinguished men in the church; the patriarch Gregory, of Constantinople, was a native of Demitzana, and fellow-student with Agapios; Procopius, of Jerusalem, was also a native of this place, and a student in the school; the archbishop Germanos, who might be said, perhaps, to be the first who unfurled the banner of war against the Turks, in the late struggle, was, like Procopius, a native and a student of this place; he died the last year, at Napoli di Romania. In this school there are now 50 pupils, under the instruction of Anagnostes Angelides. Belonging to this school, before the Revolution,

there was a library of 2000 volumes, in classical and ecclesiastical Greek, with a few in Latin: there now remain only about 400; the rest were torn up in 1821, the first year of the revolution, to make cartridges for the Greek soldiers. Those that remain were secreted in caves; but a feeble little enemy, whose progress a cat might have arrested, found its way into these secreted caverns, and, with unsparing tooth, for six or seven years devoured much of the remnant.

State and Want of the Press in Greece.

I went, at Napoli, to see a Greek who is occupied in founding types: his name is Constantinos Demides. He has a small printing press, and a fount of types, which he made himself. Another Greek, whom I found with him, is printing, at his press, a small arithmetic, in modern Greek: the press is rather rough, and the printing not very good; but these are, I trust, the beginning of better things in Greece.

There are now in Greece five printing presses; three of which are at Egina, one at Napoli, and one at Patras. Two of the presses at Egina and the press at Napoli are used for printing Greek: the other two are from France, and are employed upon French newspapers. One of the Greek presses at Egina was given to the government by Mr. Didot of Paris, in 1824.

Miserable Remains of Tripolitza.

Tripolitza, at the commencement of the revolution, was a large fortified city, containing about 25,000 inhabitants; 15,000 of whom were Turks, and 10,000 Christians. The number of houses was estimated at about 5000; in the midst of which rose, here and there, beautiful mosques and churches.

On entering the city, I felt, for the first time since my arrival in Greece, that I was in a country which had been visited by a barbarous enemy. At Poros and Egina, Trezene and Epidauros, the enemy had not been; and Napoli had only been shattered by the cannon of Grivas, in a civil feud: at Argos, I could fancy that some terrible conflagration had caused the ruin which I saw; and as to the small villages which I had seen in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripolitza presented such an extended heap of ruins, as it appeared to me I had never before seen. I had seen the far-famed ruins of Thebes and Tyre, and Balbeck and Sardis; but there the busy hand of man has removed much of the rubbish, and over much more earth has spread her green mantle; so that all that meets the eye of the traveller is, here and there the wreck of some mighty monument, which shews how great must have been the ruin which time now conceals, and the extent of which is left to history and imagination to determine. But at Tripolitza the ruin is new and complete: nothing is covered, and nothing left to the imagination: it presents to the eye one mingled mass of the ruins of walls and towers blown up, houses burned, and mosques, churches, and baths razed to the ground. It was destroyed by Ibrahim in his anger, last February, after the battle of Navarino.

And even the sight of the former inhabitants, who are now returning and clearing away the ruins and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human aid and sympathy: but he sees lank and meagre human beings, huddled together in a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told by the officers of the police, that there are now assembled here 5000 or 6000 persons. Many of them are engaged in some small mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing; but very few have, as yet, what may be called a comfortable dwelling.

Visit to Demitzana.

Nov. 8, 1828.—The whole of the way from Tripolitza to Demitzana was mountainous and rocky; but for the last four hours it was excessively bad, and appeared more so, perhaps, from the darkness of the night.

Nov. 9, Sunday.—When I arose, the sun was shining beautifully upon the snowy tops of Arcadia, and had dissipated all the fearful shades which hung on her cliffs the preceding night. On going out, I found myself in a village containing five churches, 320 or 330 houses, and 2,600 inhabitants, perched on the top of a lofty mountain, in a spot as rude, if I may say so, as nature could make it. Around it were deep, craggy ravines—steep or perpendicular precipices—huge rocks jutting out from the sides of the everlasting mountains, whose barren heads, in every direction, rose in majesty toward Him who seemed to have placed them there as a barrier against tyranny. In one great chasm rolls what is called by the inhabitants the river Erymanthus; following which, the eye perceives, at a distance toward the south, the beautiful plain of Leondari, and beyond it towers in grandeur the hoary head of Taygetus.

As soon as the prayers in the churches were finished, many of the inhabitants came in to see me. After receiving from them

the usual compliments and welcome to their village, I expressed to them the interest which I myself, as an individual, and which tens of thousands of my countrymen, felt in their welfare, both temporal and spiritual; and how much we desired to see the day arrive, when they should be enlightened, and enjoy all the privileges of the Gospel of Christ—when they should enjoy that political liberty for which they had so long been struggling; and, above all, the true liberty of the Gospel—freedom from sin. In this manner I addressed them for ten or fifteen minutes: all listened with silence, and some of them seemed affected almost to tears. When I ceased speaking, all murmured their approbation, and expressed great interest in America, and great gratitude for what the Americans had done, and for the sympathy expressed by the American ladies to the females of Greece.

The Oiconomos, or principal priest of the village, then ordered my baggage to be carried to his house, where I was invited to remain during my visit to this place; and he and others proposed to me to walk with them to see their schools. First, we went to the principal church, where many people were assembled. On my way thither, my attention was arrested by the peculiar manner in which I was every where received: wherever I passed, children, old men, and women arose, and did obeisance. A little distance from the church were the Hellenic and Lancasterian schools. I found the scholars all assembled; and as I entered, they all arose and bowed in the most respectful manner. After saying a few words to the scholars in each of these schools, and promising to visit them the next day, I retired; and signified to the priests and people who accompanied, that I wished to find some place where I might rest, as it was the Lord's day, and I was much fatigued from the previous day's journey.

Nov. 10, 1828.—While packing my baggage, preparatory to leaving Demitzana, multitudes pressed in to see me; some to beg for tracts, and some to express their good wishes.

A little before noon I was ready, thanked the priest for his hospitality, and bade him adieu; but on going out, he and the other priests informed me that they were going to accompany me a little distance: so leaving the mules to be led, I walked out of the village, accompanied by the priests, schoolmasters, officers of the police, and some of the principal men. After having proceeded about a quarter of a mile, what was my surprize, at seeing arranged in military order, on each side of the path, nearly 200 boys, with sticks for guns, and little banners waving, and shewing me, as I passed through their files, a sort of military honour; in addition to which, they raised their caps and put their hands to their breasts, in token of affection. These were the scholars of the two schools which I had just visited, and to whom I had given tracts. Having passed through the files, accompanied by the train that followed me from the village, the Oiconomos signified to me that they must now leave me; and after expressing to me the pleasure which they had enjoyed in seeing me in their village, and the hope that they might one day see me again, they wished me a happy journey. Just before the teacher of ancient Greek took leave of me, he presented to me three of his pupils, whom he considered the first in the school; and who had expressed to him a desire to go, if possible, to America, to complete their education. They are about 14 or 15 years of age, and the teacher spoke of them in high terms of commendation. I did not engage to send them, but told him it was *possible* I might send them.

Leaving this interesting spot, I pursued my way on foot down the steep rocky side of the mountain, to the river Erymanthus: here I mounted my mule, crossed over, and ascended the steep mountainous bank on the western side; and for three hours pursued nearly the course of the river, whose banks, in many places, rise almost perpendicularly, for hundreds of feet. In the sides of the mountainous rock, were pointed out to me the caverns in which the inhabitants of this region dwelt for a long time during the war. Some bad constructed houses on the cliff of a rock, which rose perpendicularly far above their heads; while from their threshold they looked down to an abyss below: by some narrow path among the clefts of the rocks they entered their dwelling, where a handful of men would have been able to withstand thousands. Here and there I observed a convent in a similar position, where the religious tenant has constantly before his eyes the rudest and grandest works of the Creator.

PRAYER OF A CONVERTED CHOCTAW INDIAN.

From Rev. Mr. Williams the Missionary.

Y. stayed with us last night. This morning, at our family worship, I requested him to pray, after I had prayed in English; which he did in a most feeling manner, much as follows. "O my Father! O Jehovah! This morning thou has lent us; yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day I was in thy beloved house, and heard thy word. I slept here last night, and this morning I am here, in the midst of thy messengers, kneeling down here to make sup-

plication unto thee. O my Father, hear me, pity me, help me. I am a poor ignorant red man, and know nothing. I have broken thy law and profaned thy sabbaths very much. I am a poor lost man. O Jehovah, pity me. O my Father! thou of thine own mind, in love to souls, didst give up thine only Son Jesus Christ, to die for lost sinners. Jesus surely is the Saviour of such. O Jehovah, thou hast pitied us, thy poor red children, so that thou hast sent us thy word, by thy servants that are in the midst of us. We praise thee, O Jehovah, my Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt, (or poured out) and thou didst in agony die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin; nothing else can. O that thou wouldst pity me, and wash my filthy heart with thy precious blood. (Tears almost forbade his utterance.) I am thine; we are all thine, by the purchase of thy own blood. Do not cast off one of us. Do pity us, we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus, thy blood alone is our hope, we will trust in thee for salvation. We want to be thy good and faithful children, but if thou do not help us continually, we can never get to heaven. O Jesus, take hold of us, and hold us fast, and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode; and we much desire that thou wouldst come quickly, and take us there. Do hear this short supplication for Jesus' sake, O Jehovah, my Father above. This is all. Amen."

Mr. Williams the missionary, remarks, "The pathos with which this was uttered made it truly affecting. I confess I was previously dull, but it sharpened the sensibilities of my soul to hear this son of the forest, who had never heard the gospel, till about two months ago, *thus* confess his guilt, and thus plead the efficacy of Christ's all-atoning blood. Who, but the Holy Spirit has taught him this, and made him so much to excel in true knowledge, thousands who have been born, brought up, and ever lived under the full blaze of gospel light? This poor Indian is an object of more real worth, in the estimation of the King of kings, than *all that is in the world*, which comes short of a simple, humble, but full confidence in Jesus' all-atoning blood. God speed thee, my red brother! Be comforted, Jesus will soon wipe away thy tears, and fill thy thirsty soul with his fulness."

INTELLIGENCE.

DOMESTIC.

LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

SIR,

Will you permit me, through the medium of our Magazine, to call the attention of your readers to the Baptist Building Fund. Since our annual meeting in June last, two or three of our liberal contributors have been removed by death, but the Society has also, since that period, received *new subscribers*, to an amount which more than balances the pecuniary loss thus sustained. Yet cases do so rapidly multiply on our hands, as to render increased subscriptions essentially necessary, especially if we are expected to prevent the evils of the begging system returning upon us. Those who are not subscribers are in a course of being visited by our collector, Mr. Barnby, and it is pleasant to be able to add, that he has, in different instances, been received in a manner very gratifying to the friends of this Institution. Since our annual meeting the following churches have received the annexed sums:—

Aylsham, Norfolk	£65
Knowl Hill, Berks	65
Box Moor, Herts	75
Crockerton, Wilts	70
Lockerly, Hants	50
Lantrissent, Glamorgan	50
Abersychan, Monmouth	50
	£425

The following list will be relieved as means are furnished to the Treasurer, without delay:

Wellington, Salop	£70
Pontesbury, Salop	50
Ludham, Norfolk	25
Fenny Stratford, Bucks	50
Kislingbury, Northampton	60
Swanwick, Derby	70
West Drayton, Middlesex	70
Yeovil, Somerset	90
Coleford, Gloucester	80
Croscomb, Somerset	50
Langley, Essex	60
Varteg, Monmouth	45
Martham, Norfolk	30
Stowmarket, Suffolk	60
Corsham, Wilts	50
Berwick St. John, Wilts	65

The above list is by no means a moiety of the cases now on hand; yet the members of this Institution feel a cheering confidence that their work will prosper, and doubt not but the Lord of the churches will enable them to prosecute this important service with success.

They cannot but feel concerned, that there are wealthy individuals who withhold their support; but as the results of their operations become more manifest, their beneficial influence on the churches of Christ will secure a growing patronage and support. While they do hope also, that none will shelter themselves from application by pleading the existence of this Society, and still deny it their contributions. This would be so manifestly unjust, that we trust none will thus lose sight of truth and uprightness.

I am, my dear Sir,
Yours very truly,
I. Mann, Sec.

46, *Long-lane Bermondsey*,
Dec. 12, 1829.

ORPHANS OF GOSPEL MINISTERS AND OTHERS.

To the Editor of the Baptist Magazine.

Sir,

Being much gratified by the interesting account of "The Island Orphan" in your Number for October, in which a respectful allusion is made to my excellent friend Mrs. Bailey of Brixton, I solicit the opportunity of making a communication through your widely circulated Magazine, with which all the pastors and members of Christian churches should be made acquainted, as the interests of the orphan daughters of many of them, and those of succeeding generations, have been long since contemplated and recently provided for by that benevolent lady.

Your respected correspondent having stated that Mrs. B. is a native of the island of St. Mary, I beg to add that, at an early age, she there also became an orphan, by the death, first of her mother, and then of her father, who was the master-gunner of the garrison. Some time after this last bereavement she came to London, when her steps were graciously directed to hear the gospel, which by the demonstration of the spirit became the power of God to her salvation, under the ministry of the Rev. W. Romaine at St. Ann's Church, Blackfriars, where the late Thomas Bailey, Esq. became acquainted with her. They were married, and after more than half a century walking together in the commandments and ordinances of the Lord, were separated by his death on the 13th Feb. 1828, just as he had completed a considerable addition to Trinity Asylum in Acre Lane, West Brixton, which he had founded and endowed in the year 1822, for pious aged widows.

Soon after Mr. Bailey's decease, Mrs. B. resolved to execute what she had long designed, to make provision for the orphan daughters of ministers of the Gospel, who had lost both parents by death, and also the daughters of members of Christian churches, who might be left in a similar state of orphanism and want of protection; by investing a sum of money, the dividends of which to be applied for the maintenance and education of orphans of the above description, being between the ages of nine and twelve, to be elected by the subscribers of the London Society Protestant Charity Schools, North Street, Little Moorfields, of which institution Mr. B. was among the first and most zealous supporters 47 years ago.*

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* The following note is appended to the funeral sermon preached at Maze-pond Meeting-house, on Lord's-day, Nov. 19, 1825, occasioned by the decease of the late Mr. Job Heath, who with the late Rev. John Ryland, sen. and John Towers, and a few others, laid the foundation of that institution.

"Mr. Job Heath was one of the first and most active promoters, and Treasurer of the London Society Protestant Charity Schools, North Street, Little Moorfields, instituted for educating and annually clothing 100 poor children of both sexes, in the year 1782, a period of considerable alarm from the apprehensions entertained of the increase of popery among the lower classes; and was established avowedly for the purposes of rescuing the children of the poor from the insidious arts to which they were exposed; of inculcating the principles of protestantism, and for implanting, together

They are to be under the care and management of the Committee and Trustees until they attain the age of fourteen, at which time they are to be put out apprentice, or otherwise, agreeably to such determination of the Committee and Trustees, as may from time to time take place.

As it is the earnest desire of Mrs. Bailey, in conjunction with the Orphan Asylum, to further the interests of this venerable and useful protestant institution, and as it is agreed that all persons becoming subscribers of one guinea per annum, on or before the day of election, shall be entitled to vote immediately, it is therefore devoutly hoped that, upon the foundation so liberally laid by Mrs. Bailey's deed of gift, an asylum for orphans of such an interesting description, will be capable of embracing many objects, who may be satisfactorily recommended.

As an election will shortly take place, applications should be sent for nomination by letter, post paid, to the Committee and Trustees at the School-house.*

Your's respectfully,
A TRUSTEE.

MRS. SARAH LYNALL'S BEQUEST.

To the Editor of the Baptist Magazine.

London, Dec. 9, 1829.

SIR,

The sum of £3,335, left by the will of the late Mrs. Sarah Lynall, for the benefit of the Baptist Church and Alms-houses in Carter-lane, Southwark, has been this day transferred by the Rev. Dr. Rippon into the names of three trustees, united with himself for the execution of the bequests stated in the said will.

I. BIRT,	J. IVIMEY,
F. A. COX,	W. NEWMAN,
T. GRIFFIN,	W. SHENSTON.

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with the elements of useful learning, the more important elements of the Christian faith.

The late Messrs. *P. Bateman and R. Sangster*, who were also deacons of churches to which they belonged, were fellow-labourers in this good work, and entered into the joy of their Lord within a few days of each other, after having lived to see more than 1300 children trained up in the nurture and admonition of the Lord, five of whom have become useful ministers of the Gospel, while many others fill with credit their respective stations in religious and civil society.

* See advertisement on the cover for November.

AWFUL PROFANATION OF THE LORD'S DAY.

Extracts from a Statement presented by the Secretaries of the Christian Instruction Society to a Special General Meeting of its Subscribers and Friends, held at Albion Chapel, Tuesday Evening, November 3, 1829.

The following description of one of the neighbourhoods of this metropolis is supplied by a gentleman connected with the Society:

"In walking from Pentonville to the Minories, I had observed numerous persons lounging about the public-houses and wine-vaults, and many others offering various articles for sale at the corners of the streets. This I was in some measure prepared for, having witnessed such things on my former visits to London. When going down the Minories, however, toward the lower end, I was astonished to perceive many of the clothes shops partially open, the door-ways within and without hung round with various articles of wearing apparel, having the prices marked on tickets in glaring characters, and the pavement occupied with salesmen inviting the attention of the populace to the quality and cheapness of their merchandize. I went on from hence, through Rosemary Lane, to St. George's Road, and here (in the Lane) the guilty scene obtruded itself upon my notice, without any attempt to cover its deformity, or conceal its shame. The shops of grocers, butchers, bakers, coal and corn-dealers, salesmen, and others, were *wide open:* while stalls and benches were arranged throughout the street, and covered with articles for food and clothing of all descriptions, and, what I took to be, when looking on them in the distance, a mob collected to witness a quarrel or a fight, I found was a dense mass of persons engaged in all the interest, and bustle, and confusion of worldly traffic. I had heard of Sunday markets in the West Indies, and of the benevolent attempts of Government to abolish them, but who ever heard of a Sunday market in London! I blushed for my country—I sickened at the scene, and would fain have turned away my eyes, and supposed myself deceived; but I could not, the *facts* were too appalling and apparent. *Here* were garments of all sorts, and attire of all descriptions, for young and old, male and female, hung up in the open street row upon row; there were carcasses, and sides, and joints, and cuttings exposed to the view, and thrust upon the notice of every passer-by in the most tempting manner; while scores were crossing and re-crossing the street, laying hold of any who seemed disposed to look and listen, and inviting all to examine

and cheapen, to fit on and buy. In one part of the street, a number of poor creatures were arranged before and around as many boards covered with boots, and shoes, and slippers, busily employed in blacking and polishing their several wares; to avoid whose elbows and filthy sprinklings, I turned into the cart-road, and then I narrowly escaped being required to interfere by a busy butcher, who, finding the quality of his meat arraigned by some of his customers, turned to the crowd, and darting his eye toward a tall Irish labourer on my right, appealed to him, with horrid oaths, whether the meat was not equal to any in London, and was answered by blasphemies equally revolting and offensive. I had scarcely passed by the swearing butcher, when my ears were assailed by the cries of those, who in announcing the qualities and prices of their fruit and vegetables, evinced their anxiety to secure customers and empty their baskets. To their noisy din was added the quarrellings of drunken men and women of the lowest description,—the choppings, and bargainings, and reckonings, and cursings of buyers and sellers, while the loud vociferations, and disgusting gestures of the ragged crowds surrounding the gin shops, occasioned the most horrible discordances, and completed the frightful picture. And this is London!—London in the nineteenth century!—London on the Sabbath day!—London, between the hours of ten and eleven on the morning of that hallowed day, while the bells of the several steeples were calling to worship and announcing the hour of prayer!!'

"Another gentleman, who is an active and liberal friend of this society, has supplied the secretaries with the results of his personal inspection of various streets, and other public avenues in the north western out-parishes of this metropolis, and it is affecting to know, that in twenty streets, &c. he numbered no less than four hundred and seventy-three shops, of different trades, open for business on the Lord's-day, besides multitudes of fruit and other stalls. Crowds of squalid and profligate persons around the liquor shops, and many places exhibiting rather the bustle of a fair than the quietude of the Sabbath.

"Happy would it be, could we believe, that this is the extent of the evil; but the half is not yet told. For whilst the streets and markets present these scenes, the fields and banks of various canals in the environs of the city, exhibit the same wanton neglect of God's holy day, though in other forms. The fields of Mile End, Stepney, Bethnal Green, Hoxton, Islington, Somers Town, Chelsea, and Southwark, are the resorts of young and abandoned persons, who are engaged in the fights of dogs and pugilists, the shooting of pigeons, the hunting of ducks, and in various knavish games. While multitudes of others are employed in the Surrey, the Regent's, and the Grand Junction Canals, and the New and Lee Rivers, in fishing and bathing.

"It has been given in evidence by several Magistrates, before the last Police Committee of the House of Commons, 'that in the parks and out-skirts of the town, numerous gangs and parties of young persons assemble on the Sabbath-day, for the express purpose of indulging in the vice of gambling.'

"If we turn from these scenes to the banks of our noble river, we shall find that they also are crowded by those who are seeking 'their own pleasure on God's holy day.' The passage of steam-boats to Margate, the Nore, Gravesend, and Richmond, on every Sunday during the summer months, affords an opportunity of Sabbath breaking, which multitudes always embrace, but which the unusual cheapness of their fares, during the last season, greatly increased. Thus the walls of our city were covered with placards, announcing 'Sunday excursions to sea;' and it has been boastfully declared by a notorious Sunday newspaper, that six thousand persons were thus engaged on the several Sabbaths in the month of August. The town of Gravesend alone has witnessed more than two thousand Sabbath breakers land on her new pier, and spreading through her streets and fields the folly and crime of a London population. Nor do the upper parts of the river present a more satisfactory scene; for beside the steamers which run to Richmond, many hundred wherries are known to pass through Putney Bridge, filled by thoughtless multitudes, who, regardless alike of the sin and danger madly pursue their imaginary pleasures.

"The recent alterations in St. James's Park, have given the public access to a beautiful range of pleasure grounds, which possess many attractions, and it is, therefore, greatly to be deplored, that his Majesty's Commissioners of Woods and Forests have not thought fit to close these gardens on the Sabbath-day, even during the hours of divine service, though application has been made to them on that subject, from a quarter they were bound to respect. Thus, even at this unfavourable season of the year, it is computed, that from eight to ten thousand persons may be found strolling there in the afternoon of the Lord's day.

"But these are scenes of innocence, when compared with the disgusting exhibitions of Sabbath-breaking, which result from the unrestrained use of spirituous liquors on the Lord's-day.

"The multitude of liquor shops that are to be found in all the populous thorough-

fares of this city, become the resorts of myriads, who, without restraint or concealment, obtain those noxious drams which excite them to riot and outrage, or cause them to sink in a state of disgusting insensibility in the public streets, even before the bells have announced the hour of morning prayer.

"The necessary consequence of this is, that before night arrives, the watch-houses are crowded with the miserable victims of Sabbath-breaking and drunkenness, who are kept in durance till the following day, when large and squalid herds are dragged before the magistrates, whose time is principally occupied on the Monday mornings in correcting the crimes which neglected and desecrated Sabbaths have produced.

"Let us now call the attention of the Meeting to another feature of this deplorable case. There are published, at the present time, twelve Sunday Newspapers, which circulate at least forty thousand copies, through the agency of about *three* hundred shops, placarded with all the affairs and follies of the week. It is unnecessary to describe the licentious details and infidel opinions which are to be found in most of these journals. It is probable they have, on each returning Sabbath, two hundred thousand readers! Readers of the records of sensuality and crime, gathered into those columns with a baneful industry. These must be, as a magistrate stated before a Committee of the House of Commons, amongst the most productive means by which crime is so fearfully increased.

"Nor can we omit to notice the scenes which the evening of God's holy day presents, when the public-houses and tea-gardens are thronged with noisy Sabbath-breakers; when the cattle, which have been purchased at the various lairs in the suburbs in the morning of that day, are crowding through the streets towards the public market, and when Smithfield itself exhibits a scene of uproar and confusion equal to its annual fair; when oaths, shouts, execrations, and cries are heard on every side.

"These facts form but a feeble outline of the picture which might be drawn of the public state of this metropolis of Protestant Christendom on the Sabbath-day.

"But it must be remembered, that the greater part of the evil is not seen, though its existence is too well ascertained. The Lord's-day is employed for festive purposes by thousands, and these entertainments, from the family party to the cabinet dinner, cause thousands more to violate God's sacred commandment.

"Amongst the lower classes, the milliner, the tailor, the shoe-maker, the hair-dresser, the butcher, and the baker, in untold myriads, are in requisition, to minister to the persons and appetites of the multitude, while the costly festivities which are given by the higher orders, from the private gentleman to the prime minister, require the Sabbath labours of the fishmonger, the poulterer, the fruiterer, and confectioner, and command also all the efforts of their domestics, who thus find the Sabbath not a day of rest, but of unceasing toil.

"Where this ill-timed hospitality does not exist, it is certain that there are thousands who, while they close their shops, and suspend their ordinary pursuits, feel no regard for the sanctity of the day, and entirely neglect its public duties, yielding only to the listlessness of their spirits, and exclaiming, 'O what a weariness it is! When will the Sabbath be gone, that we may sell corn, and set forth wheat?'

"'Shall I not visit them for these things? saith the Lord. Shall not my soul be avenged on such a nation as this.' The dread of such merited judgments, has urged the committee of the Christian Instruction Society to deliberate on the best means to correct the evil, and to avert the danger. As the violation of the Sabbath has been regarded, from the earliest periods of our history, as an offence punishable by the laws, and as it is an evil which has been severely reprobated in the proclamations of successive kings, it was natural that some should wish to appeal to the existing statutes. The majority, however, of the committee, felt that such a reference was questionable in principle, and would prove most ineffective in practice, as the penalties are very slight; and there exists a notorious disinclination on the part of magistrates and their officers to enforce them; a disinclination which is increased by a reference to the manners and usages of the great, who remain unaffected by the existing laws, while, from mere wantonness, or positive irreligion and infidelity, they most flagrantly violate them.

"These remarks will prepare the minds of this Meeting for the resolutions about to be submitted to them, which are intended to call public attention to the subject, and to enlist moral influence against growing immorality.

"Let every Christian be willing in his sphere to reprove this abomination, and with the patriotic and devout Nehemiah, to say, even to the nobles of the land, 'What evil thing is this ye do, and profane the Sabbath-day? Did not our fathers thus, and did not our God bring evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.'"

Proceedings of the Meeting.

The spacious Chapel was crowded in every part by a most respectable audience, when Thomas Wilson, Esq. of Highbury, took the chair, and called upon the Rev. William

Henry, of Tooting, to open the business with prayer.

The Rev. John Blackburn, of Pentonville, the Senior Secretary, then read the preceding Statement, illustrative of the state of this Metropolis on the Sabbath-day.

The Rev. J. Clayton, M.A. of the Poultry Chapel, moved, and the Rev. F.A. Cox, LL.D. of Hackney, seconded.

I. That we acknowledge with gratitude and awe the divine and permanent authority of the Christian Sabbath over all classes and conditions of men, and therefore witness with feelings of peculiar sorrow and alarm its open and increasing profanation by multitudes of every rank in this metropolis, who, in unnumbered ways, desecrate its sacred hours, and thereby increase the amount of national depravity, endanger the stability of the empire, and provoke the righteous judgments of the Almighty upon themselves and the community.

The Rev. James Bennett, D.D. of Silver Street Chapel, moved, and the Rev. Joseph Fletcher, M.A. of Stepney, seconded.

II. That we regard it to be our duty, as members and friends of the Christian Instruction Society, to endeavour, by all the moral means in our power, to promote one of the primary objects for which it was established, "the observance of the Lord's-day," and therefore, as the professed friends of God and our country, we bear this our humble but solemn testimony against the shameless violation of the fourth commandment, and presume to remind all persons of illustrious and noble rank, and of official station and influence, of the alarming mischiefs which must inevitably result to themselves and the country, from the open and continued profanation of that day which is rendered sacred, not only by human edicts, but by that divine law which cannot with impunity be broken.

The Rev. John Dyer, Secretary of the Baptist Missionary Society, moved, and the Rev. John Yockney, of Islington, seconded.

III. That availing ourselves of the extended organization of this Society, we entreat our esteemed associates and brethren, the Committees, Superintendents, and Visitors of our numerous federated Associations, to deliberate on and employ the means best adapted to their respective neighbourhoods, to reprove and lessen the awful profanation of the Lord's Day; and we request our Committee to prepare and publish, for the use of our Associations and the Public, such original or selected Placards, Tracts, and Pamphlets as may appear best adapted to persuade our countrymen to abandon that demoralizing and ungodly practice.

The Rev. George Clayton, of Walworth, moved, and W. B. Gurney, Esq. seconded.

IV. That conscious of the effects of personal example, we deem it to be our solemn duty on the Lord's Day to abstain from all the pursuits of worldly business, all visits of entertainment or ceremony, and all journeys which are not demanded by cases of urgency, or purposes of charity, and that in our families we will not require our domestics or dependants to engage in unnecessary occupations; and further we pledge ourselves to use our best influence with tradesmen and others in our respective employ, to discountenance a practice which is afflictive to all true Christians, and subversive of the best interests of the country.

The Rev. A. Tidman, of Barbican Chapel, moved, and the Rev. W. Lucy, of Bristol, seconded.

V. That aware of the powerful influence of the Christian ministry over the public mind, it appears to us peculiarly necessary that it should be especially exerted at the present crisis, to censure the wanton desecration of the Sabbath day, and therefore we agree that an appropriate circular letter be prepared and sent to the Christian pastors of this metropolis, of every denomination, calling their serious attention to the melancholy fact, and entreating them, in the public discharge of their official duties, to reprove and condemn this appalling evil.

That subscriptions and collections be now made, and employed to print and circulate those publications which may be deemed appropriate by the Committee; and that Thomas Wilson, Esq. and the Pastor and Elders of Albion Chapel be assured that by their kind compliance with the requests of the committee they have greatly contributed to promote the objects for which this Meeting was convened.

The Rev. George Clayton then closed the Meeting with solemn prayer.

INCREASING INTEREST IN BEHALF OF THE JEWS.

Twenty-first Report of the Jews' Society.

Although your committee cannot report a considerable increase in the amount of their funds, they are, nevertheless, assured that there is a decidedly increasing interest in the cause of Israel. So far as this is proved by the amount of contributions, they would refer to the fact, that, besides those which actually pass into the hands of your trea-

surer, nearly 1000*l.* has been raised, chiefly during the past year and by the members of your society, for the support of an institution at Warsaw for the temporary relief of Jewish converts and inquirers after truth, by enabling them to obtain the means of livelihood by their own labour.

Jews in England.

In their last report, your committee were enabled to state, that occasional efforts had been made to bring the great truths of Christianity before the Jews in various parts of England, both by your Missionaries and other friends. It has long been their desire, to adopt measures of a more decided character, with reference to this important work, by the express appointment of a Home Missionary; to this they have been urged, not only by their own convictions of its importance, but by the repeated solicitations of the friends of the society in various parts of the kingdom. They do not stop to notice the difficulties which for some time seemed to stand in the way of any measure of this nature, and to delay so desirable an appointment; but they are thankful to be able to state on this occasion, that the Providence of God has opened a door for their exertions in England, and set before them opportunities which they never before enjoyed, and which they would pray for grace and faith to improve to the very utmost.

The Rev. J. C. Reichardt, who for four years previously had been labouring among the Jews on the continent of Europe, was requested by your committee to visit this country a short time before your last anniversary, in order that they might personally confer with him on the subject of his future mission. After spending some time in visiting many of your Auxiliary Societies, which gave him an opportunity of commencing an intercourse with the Jews in several of the most important towns in the kingdom, he turned his attention to the metropolis, where the great body of English Jews are to be found. The result has been, a determination from time to time on the part of your committee, not to draw back from a sphere of labour interesting in so many points of view, and to which they cannot but think that they were directed by the evident leadings of an overruling Providence. For several months, the time of your Missionary has been fully occupied by his labours among the Jews, as well amongst those of the poorer class, who have justly been considered as in a most degraded state, as amongst those of a more outwardly respectable class and superior education. A regular time and place of meeting have been appointed, at which a satisfactory number of Jews have attended—an interchange of kindly feeling has been promoted—a spirit of deep interest has been excited—many persons have come to inquire concerning the way of God more perfectly—and several have been led to request, and to receive, a more regular course of Christian instruction.

Besides his regular Missionary labours in London, it has already been mentioned that Mr. Reichardt has visited other towns where the Jews reside, in his character of a Christian Missionary to that people: it is in contemplation to make occasional arrangements of this nature, as opportunity may offer. A new stimulus has thereby been given to the exertions of those friends of Israel, who were desirous to promote the spiritual welfare of their Jewish neighbours: the number of these continually increases. Many Auxiliary Societies in different parts of England have come forward to take a more active share in the work; and, in some instances, their labours have received an evident blessing ..... From various Auxiliaries, the committee have received accounts of the conversion and baptism of individuals of the Jewish nation, as it were one of a city and two of a family: within a few months they have received particular accounts of six Jewish individuals thus received as members of the Christian church. Your committee feel that the encouragement which God has thus vouchsafed to afford, has frequently far exceeded the expectations of His servants.

Your committee desire to commend these Christian converts to the watchful and affectionate care of the friends of Israel. They have their peculiar trials to encounter, of which persons educated as members of the Christian community know nothing: they are exposed to strong temptations, and are too often objects of unjust suspicion: their abandonment of Judaism often leaves them in a state of worldly destitution: their former habits render them ill qualified for laborious occupations: they are cast off by the Jews, and are yet scarcely owned by Christians. On this subject, your committee rejoice to find, that Christian kindness has received an impulse, which they would endeavour to encourage: they witness its effects already, in connection with their own labours, both in London and throughout the country at large. They hear likewise of the patient and believing efforts of private individuals unconnected with any public body; and of the rise of Christian institutions distinct from your own, for the purpose of seeking the welfare of the Jews in these kingdoms. Your committee desire to implore the blessing of Israel's God upon them all; and to pray that a spirit of holy union, fervent zeal, Christian devotedness, and simple dependence on the Lord Jesus Christ, may rest on all those who engage in such a work.

Schools.

The number of children now under instruction, is 40 boys and 43 girls. Three boys and eight girls have been admitted since the last anniversary: four boys have been apprenticed: one girl has died—six have been put out to service—and five, your committee regret to say, have been expelled on account of disobedience, after every milder method had been tried in vain. On the whole, however, there is great encouragement in this department of your Society's labours; and your committee have had much comfort, not only in the satisfactory testimony generally borne to the conduct of those young persons who have been placed out by your society, but also in the evidence afforded, in several instances, that the good seed sown in their hearts, under the roof of your institution, has not been left without a blessing.

In establishing schools in other parts of the world, your committee have acted upon the simple principle of giving scriptural instruction to all the Jewish children who were willing to attend, without affording any other inducement whatever. The schools at Hamburgh, Posen, Pinnè, Dresden, Madras, and Bombay, were mentioned in the last report. Others have since been established at Dantzic, Margonin, Schlichtensheim, and Warsaw, to which more particular reference will be made when your committee come to notice the Missionary stations of your Society. They would only now add, that, although they are not accurately informed of the precise number of children in the different schools, they have every reason to believe that it exceeds five hundred.

Publications.

During the past year there have been issued 2020 complete copies, and 20,327 portions of the Old Testament Scriptures in Hebrew, 919 copies of the Pentateuch in Judeo-Polish, 27 of the Prophets in German-Hebrew, and 127 of the New Testament in Hebrew and German-Hebrew.

Your committee continue to attach great importance to the circulation of the Old Testament Scriptures in the Original Hebrew; there is a considerable body of Jews who would probably receive them in no other form, especially among the Rabbinical Jews in Poland. But their chief importance consists in the fact, that they are the divine standard, to which, in their discussions, Jews and Christians refer, and from which there is no appeal. Translations into their vernacular dialects are, for the most part, only acceptable to the Jews, in connection with their possession of the original; and those, who cannot fully understand that language themselves, will often solicit the aid of their more learned brethren, in ascertaining the fidelity of a translation, which at first excites their suspicions, because it contradicts the interpretations of the rabbinical writers. On late occasions, certain Rabbies have denounced the translation into Judeo-Polish, as unfaithful and dangerous, and have forbidden the Jews to read it; this had the desirable, though not contemplated effect, of increasing the interest which was already excited, and of leading to a more earnest and diligent comparison of the translation with the Hebrew text.

A new demand has arisen upon the resources of your Society, in the willingness of the Jews to read the Scriptures in the modern languages of Europe; and many of your Missionary stations have, in this respect, been largely supplied by the British and Foreign Bible Society.

The Missionaries at Warsaw are, at present, proceeding with the translation of the Judeo-Polish version of the Old Testament, of which the Pentateuch has already had an extensive circulation. The language of this translation is spoken by at least two or three millions of Jews; of whom a large proportion, including the females, have a very imperfect knowledge of the Hebrew, if they understand it at all.

Your committee are anxiously looking for the completion of a translation of the Scriptures into Jewish-Spanish, which is the language spoken by the Jews of Spain, Portugal, and Turkey, and round the shores of the Mediterranean. The translation of the New Testament was effected under the superintendence of the Rev. H. D. Leeves, during his residence at Constantinople; and the printing is now taking place at Corfu, under the care of the Rev. Mr. Lowndes, on account of the British and Foreign Bible Society.

The revision of the Hebrew New Testament by Dr. Neumann, a learned Christian Jew of Breslaw, has almost arrived at its completion; and your committee were desirous to take immediate steps for producing an improved version, which might be, at once, intelligible and acceptable to the Jews, and likewise faithful as a translation of the Word of God. Further attempts are, however, suspended for the present, in consequence of the application of an eminent publisher of the Scriptures in various languages, (who is now preparing an edition of the New Testament in Hebrew, as part of a large Polyglott edition of the Scriptures,) to have the use of the present version, with all the proposed emendations and corrections of some of the most learned Hebrew scholars in Europe, which are at present in the possession of your Society. Your committee readily granted this request, in the hope of deriving great assistance from the publication of another version under such advan-

tages, and in which their responsibility is in no respect involved.

Your committee have likewise undertaken to print an edition of the Haphtorah, or Selections from the Prophets, with Hebrew and German on opposite pages, as used in the Synagogue service of the Jews; adding a few other selections of the chief prophecies relating to the Messiah, printed in the same manner, the whole to be bound together with the Hebrew Pentateuch, 12mo. edition. Several of your Missionaries have long felt the importance of this work, as likely to be very acceptable and useful to the Jews.

During the past year, about 14,000 tracts in various languages, have been issued from your depository for circulation among the Jews; besides a much greater number published on the continent, under the superintendence of your Missionaries, in German, French, Italian, and other languages.

Students and Missionaries.

In the course of the year, ten students have been under instruction, of whom four have been appointed to the Missionary work. Five have been admitted since your last anniversary, and three more are shortly expected to arrive from Berlin. The number of Missionary agents, at present in connection with your Society, is thirty-six, of whom twelve are of the Jewish nation, besides subordinate teachers employed in the various schools.

ASSOCIATIONS.

BERKS AND WEST LONDON.

The meeting of this Association took place at Reading, Sept. 8, 1829.

At a preliminary meeting brother Coles was chosen moderator.

Tuesday afternoon, three o'clock, public worship commenced. Brother Fuller prayed. The letters from the associated churches were read; brother Welsh addressed the meeting on the state of the churches; brother Coles concluded in prayer.

Evening, half-past six, brother Crate prayed; brother James Hinton of Oxford, preached from Matt. xvii. 19, 20; brother Lawrie concluded in prayer.

Wednesday morning, six, met for prayer, brethren Hawson, Wilmshurst, Palmer, (Messenger) Welsh, and James Hinton were engaged.

Nine, ministers and messengers met again. The Circular Letter drawn up by brother Welsh was read, and ordered to be printed.

Resolved,—That the next Association be held at Kensington Gravel Pits, on Tuesday and Wednesday, September 14th and 15th, 1830; brother Hinton to preach, and brother Hawson be requested to draw up the Circular Letter; subject, "*Do Professing Christians use due diligence in individual efforts for the conversion of sinners.*"

Half-past ten, brother Hawson introduced the service by prayer and reading the Scriptures; brother Sherman (Castle Street) prayed; brother Tyso, preached from Hab. iii. 2. "O Lord revive thy work." After the sermon, brother Douglas (Independent) prayed, and the following brethren addressed the meeting on the subject of religious revivals; J. H. Hinton, Douglas, James Hinton, Fuller, Welsh, Sherman, Edwards, Griffiths (Westleyan), Tyso, and Coles. The minister of the place concluded the service in prayer.

Evening at half-past six, five sermons were preached in the open air in different parts of Reading. Mr. Crate, Somerset Place, text 2 Cor. v. 14; Mr. Hawson, Coley Street, John v. 28, 29; Mr. James Hinton, in the Butts, Isa. liii. 10; Mr. A. G. Fuller, Abbey Gate, Luke xiv. 22; Mr. Edwards, —— The number which heard the word was about 1500.

Collections were made in aid of the Home Missionary fund connected with the Association, amounting to £14.

State of the churches:—

By Profession ..	42	By Death	16
By Letter	10	By Dismission	4
By Restoration ..	1	By Exclusion..	5
Total	53		25

Clear increase 28.

WELSH BAPTIST.

Additions, &c. in the three Associations belonging to the Baptist Churches in the Principality of Wales for the year 1829, extracted from "Grial y Bedyddwyr," for October last.

Eastern Association.

Baptized	1133	
Restored	235	
Received by letters	29	
	——	1397
Died	150	
Excluded	154	
Dismissed by letters....	7	
	——	311
Clear increase.....	——	1086

Western Association.

Baptized	1341	
Restored	286	
	——	1627
Died	198	
Excluded	172	
Dismissed by letters....	2	
	——	373
Clear increase.....	——	1254

Northern Association.

Baptized	288	
Restored	43	
		331
Died	42	
Excluded	64	
Dismissed by letters to America	15	
		121
Clear increase.....		210

Clear increase in the Three Associations, 2550.

J. T. R.

ORDINATIONS, &c.

STAPLEHURST.

On Wednesday, Aug. 5, 1829, Rev. Isaac Phillips (late of Tunbridge,) was ordained pastor of the Independent Church at Staplehurst, Kent. The solemn services of the day were conducted by the Rev. Messrs. West, Chapman, Prunkard, Williams, Collison, Rooke, and Jenkings. The religious interest in this place has existed notwithstanding various fluctuations, nearly 200 years. Here several of the ejected ministers preached with considerable effect, who were followed by some of the excellent of the earth, whose praise is in the church. The cause was, however, very low when it pleased God to direct hither the Rev. Mr. Kemp, (now pastor of the Congregational church at Tunbridge in this county) under whose ministry the congregation greatly increased, a church was formed, two enlargements made to the old Meeting-house, and ultimately a new chapel built which was opened in the month of August, 1825. Mr. K. having received a pressing and unanimous call from the church at Tunbridge, felt it his duty to resign his charge at Staplehurst, which took place in Nov. 1827. Now the Great Head of the Church has given them another pastor, and they are again favoured with a settled minister, whom they hope will prove an increasing and lasting blessing!

OAKHAM.

On September 22, 1829, the Rev. John Hinmers was publicly recognized as pastor of the Baptist church at Oakham in the county of Rutland. At seven o'clock A.M. a prayer-meeting was held to implore the divine blessing. At half-past ten, the Rev. Charles Dallison, Independent Minister, commenced the service by reading the Scriptures and prayer; the Rev. G. Foster asked the usual questions, and offered the ordination prayer; the Rev. Charles Carpenter, minister of Bethel Chapel, Somers Town, London, delivered a faithful and affectionate charge to Mr. Hinmers, from 2 Tim. ii. 15: and to the church, from Deut. i. 30, "Encourage him." The services were peculiarly solemn and deeply interesting. Pleasing prospects of usefulness present themselves.

Mr. Hinmers preaches regularly in four villages, and in others occasionally. There are five Sunday schools connected with the Baptist Chapel at Oakham. The church here is the only one of the denomination in the county, situated in the midst of a population of eighteen thousand persons, as it respects the preaching of the gospel, in great destitution. Twenty-four persons have been added during the past year. Relying on the blessing of God and on the liberality of Christians, it is intended to make the chapel as large again as it is at present.

Mr. Carpenter had visited Oakham accompanied by two friends, partly for the purpose of establishing an Auxiliary Tract Society, in which they most happily succeeded.

CRIGGLESTONE.

On Wednesday, Nov. 4th, 1829, the Rev. W. Hattersley was ordained pastor over the Baptist Church at Crigglestone. Met in the morning at half-past ten, when the Rev. Mr. Frazier, Student at Bradford Academy, read and prayed; and the Rev. B. Godwin, Classical Tutor at Bradford Academy, preached on Dissent, from 1 Thess. xxi, and concluded with prayer.

Met in the afternoon at half-past two, when the Rev. Mr. Mackley of Thornhill, read and prayed; the Rev. Richard Cope, LL.D. (Independent) of Wakefield, gave a short introductory address, asked the usual questions, and received Mr. H.'s confession of faith; after which Mr. Godwin prayed the ordination prayer with laying on of hands, and the Rev. Doctor Steadman of Bradford gave the charge to Mr. H. from Col. iv. 17.

In the evening Dr. Steadman prayed, and Dr. Cope preached to the people from Phil. ii. 29. The hymns were read by Messrs. Mackley and Frazier.

Mr. H. is the second son of the late Rev. John Hattersley, pastor of the Baptist Church, Crigglestone, with whom he laboured as a son with the father, in preaching the gospel for the last four years, during which time the pastor's health was regularly growing worse. Soon after the death of his father, he was unanimously chosen to succeed him as pastor of the church of which he was a member.

BOSTON.

On Thursday, Nov. 5th, the Rev. Dr. Perrey from Glasgow, was publicly recognized as pastor of the Baptist Church, Boston, Lincolnshire. The Rev. S. Marston, of Grimsby, read portions of the Scriptures and prayed, asked the questions, and received the confession of faith. The Rev. J. Jarman of Nottingham, delivered the charge to the pastor from Rev. ii. 10; the Rev. J. Craps of Lincoln, addressed the people from Heb. xiii. 7. and the Rev. T. Thomas of Gainsborough concluded with prayer.

In the evening of the same day was held a meeting of the Lincolnshire Home Missionary Society. The chair was taken by Rev. Dr. Perrey, who in an eloquent and energetic speech showed the importance of local institutions for the spread of the gospel. Addresses were delivered on the occasion by the Rev. Messrs. Marston of Grimsby, Taylor of Boston, (Gen. Bap.) Craps of Lincoln, Thomas of Gainsborough, Jarman of Nottingham, and Mr. Noble of Boston. The meeting was numerously and respectably attended, and a liberal collection was made to promote the important objects of the society. Mr. Westland of Boston, is appointed Treasurer for that part of the county, by whom and by Dr. Perrey, subscriptions and donations will be thankfully received.

ISLEHAM.

A substantial and commodious Meeting-house was opened for divine worship, on Thursday, September the 17th, 1829, at Isleham, Cambridgeshire. Three sermons were preached on the occasion. In the morning an interesting and edifying discourse on the joy of angels at the repentance of sinners, by the Rev. S. Thodey of Cambridge. In the afternoon, the Rev. C. Elven of Bury, preached an affectionate sermon from Numb. xxiv. 17. And in the evening the Rev. P. Cater of Newmarket, delivered a luminous and ingenious discourse on the rise, duration, and fall of Anti-Christ.

The sum of 26*l.* 5*s.* 3*d.* was collected during the day towards liquidating the debt. There still remains a debt of about 284*l.* for which an application will immediately be made to the liberality of the religious public. For further particulars relating to this Meeting-house, see an account of laying the first stone, given in the Baptist Magazine, for September in the present year.

WORSTEAD, NORFOLK.

The new Meeting-house belonging to the Particular Baptist denomination at Worstead, Norfolk, was opened for the worship of God on the 6th inst. Messrs. Puntis and Kinghorne preached on the occasion, the former in the morning from Isaiah lx. 7. the latter in the afternoon from Col. ii. 6. Brethren Le Maire, Bane, Baker, Venimore, and Browne (Independent), assisted in the devotional services of the day. The weather was favourable, and many attended it is hoped to their spiritual advantage.

This new place of worship is a substantial commodious structure 49 feet long, 37 wide, with baptistery, vestries, &c. Its cost including the materials of the old house £650.

The origin of the Baptist interest here, it may not prove altogether uninteresting to glance at. In the church book it is recorded, that in the year 1717, Dec. 4th, Richard Culley was chosen Elder over the people, and five deacons were appointed at the same time. The number of members was about 120. They had separated from the General Baptist church at Smalburgh, in consequence of their maintaining the doctrines commonly termed Calvinistic. This Christian society has enjoyed a considerable share of peace for a series of years, and God has not withheld his blessing from the administration of his word and ordinances. From the commencement of the late Mr. Edward Trivett's ministry about the year 1740, (and who was its pastor upwards of 50 years) down to the present time 589 persons have been baptized, 15 called to preach the gospel, and two churches have sprung from the parent one. The attendance has been uniformly good on the Sabbath day, and it is hoped that the Lord will continue to establish and increase his cause here.

Not a few are saying, O Lord we beseech thee send now prosperity. Mr. R. Clark, the present pastor, has been with the people upwards of 17 years, and there are now between 140 and 150 under his charge. Last Lord's day, for the first time after having been necessarily in a scattered state for many weeks, the ordinance of the Lord's Supper was administered, and three persons were proposed for baptism and membership, and others it is expected will follow their example, so that the church of Christ may be built up, and the name of the Lord praised from one generation to another, until time shall be no more.

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